





It's Too Bad We Didn't Know It Before

BY
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INTRODUCTION

AS you go speeding down a nice smooth, new macadamized road with your family and some friends in your car, enjoying the pleasures which make life worth living, you think what a great improvement it is on the old roads; how much gas, oil, how many breakdowns and punctures are saved the new way, and your car looks as if it never had rolled a mile.

Whereas the old way your car might have to be left beside the road, looking as if it will never roll another mile. What a difference in the feeling of you, your family and friends. The road was built and presented to the public for the purpose of making travel better in every way.

This book is prepared and presented for the purpose of preserving and making more pleasure in the happy home, in every way for the entire family, and every family for all time to come, no home should be without it. It is a better way, and without it you do not know how soon your

It's Too Bad We Didn't Know It Before

and the family's pleasure may be changed into misery instead.

It is also intended to make unhappy homes happy, the sick well, even those with chronic disease, and they do not need to spend all their cash, and perhaps the remainder of their life, with the dreadful perplexing question ever before them of what is the best thing for me to do now, after all methods have failed. This work is to make this and other methods succeed.

It is impossible to write in a way that is best pleasing to the taste of all, the young, old, sick and well. We all know it is better to prevent, then, we will not have to cure. All will agree that the one with chronic disease, with the dreadful perplexing question before him, is the one that first needs relief more than anyone else, so my thought mostly is for that purpose, knowing that those who are well can see how this is done, thereby knowing how to keep themselves well without having to go all the way through the study of medicine, physiology, psychology, etc.

The business man can also see the best way to have a better and more prosperous business, together with preserving his own health, which is most essential to the welfare of his family.

Introduction

All will see that it is the best and cheapest health and prosperity assurance obtainable.

The business man should not leave so vital a question as the family's health entirely up to the wife, expecting her to do all the seeing and knowing; neither should the wife expect this of the husband. They both should know. The welfare of each is vital to the other.

It is essential that I should call your attention to how necessary it is for you to first begin at the beginning. Do not read a few words here and there, and a page here and there, or glance over it from place to place, because it is as necessary to read from beginning to end, to understand and reap the benefits contained therein, as it is to be on time when you go to the movies or opera. If you are late you do not get the beginning of the play, you do not understand it; it is not interesting, and is of little benefit to you. Neither is it of much benefit to get the beginning and fail to get the intermediate or latter part. To understand fully you must get the whole. You may wade through some pages and condemn them as being unnecessary information, but you will better understand my intention after reading straight through first, then refer to any part you

It's Too Bad We Didn't Know It Before

wish. Should it be necessary to read only a few pages at a time, returning, begin where you ceased or a few paragraphs ahead.

You are not asked to merely believe the statements of facts contained in this work. Blindly believe nothing, but use your reasoning power and prove to your own satisfaction the truth or error of it by using it. It will last as long as you live.

There may be some who question the truth of some article or statements quoted which is offered in a sense as proof, but more for illustration. Perhaps the reader is aware of these incidents, if not, some other similar ones, which will answer the same purpose. The more important question is whether the method will or will not work.

After being sick nearly all my life, continually under care of doctors and specialists; frequently among those heavily laden with misery; having tried out or experimented with about all modern methods of healing, watching, waiting, studying, and gathering all the information I possibly could from any and all sources, I have with this experience and observation learned something about the best methods of healing.

Introduction

I believe I am presenting here the best method of healing that was ever known for all, especially those with chronic ills, so plainly stated they cannot very well avoid understanding if they will carefully read what is written.

The application will supply all proof necessary.

THE AUTHOR.

In this work, as far as reasonably known, material, statement or words, have not been used without permission, or due credit given (as the case may be). However, should there be any used, which were heard or read, not recalling by whom, when or where, I trust that they may be pardoned for the unwitting infringements. Will gladly rectify the mistakes in subsequent editions.

I wish to extend thanks to those offering their service and suggestions, which have been a great aid in making this book.

IT'S TOO BAD WE DIDN'T KNOW IT BEFORE

CHAPTER I

THE DREADFUL PERPLEXING QUESTION

THE great and all important question with those who have failed in their efforts to get relief from various remedies is: "what is the best thing for me to do now?" This is the most dreadful and perplexing question that ever did confront the hopelessly sick.

Perhaps they have tried doctor after doctor of different kinds; medicine after medicine without results. Often they are advised by doctors to go to some tropical climate, which involves a considerable amount of money, and in many cases cannot go at all on account of lack of funds. It is often a man will sell out his business at a great sacrifice, and move to another part of the country in hopes it will benefit his, or some member of his family's, health; and even then be greatly disappointed when the patient grows worse instead of better. Many have undergone operations, sometimes several operations, without results.

To such as these the dreadful, perplexing ques-

It's Too Bad We Didn't Know It Before

tion of: "what is the best thing for me to do now" (since they have all failed) is usually answered by saying: "It is incurable, as everything known to medical science has been done." Usually the patient has lost all confidence in anything suggested that might help him. He is convinced there is no way for him to get well.

Everyone who happens to converse with him feels, indeed, much impressed with sympathy, therefore, endeavors to tell him about some certain doctor, medicine or remedy, which has cured or benefited some one whose afflictions are similar to his. If they do not know of something they will think up something.

The patient appreciates the sympathy, but he has heard and read scores of testimonies and, as said before, has tried everything known to medical science; perhaps hypnotism, faith cure, Christian Science, or the will-power remedy included; and he is still sick. He knows or believes these many remedies cured, or benefited, others but he also believes that his body or system is not like theirs, because the treatment did not benefit him. He also believes his sympathizers have not had the experience and he does not think they know like he does. Therefore, such advice bores him. He is sick and tired

The Dreadful Perplexing Question

of doctors, medicines and remedies of all kinds.

Rather than be worried with such, he prefers to be alone, where he usually entertains the most miserable thoughts, such as: "isn't it awful I can't be well like other people" or "isn't it too bad I can't support my family; now my family will have to support me, as long as I live, and the worst of it all is, my presence makes our home sad and miserable. Wouldn't it be so much better if I were out of the way, since I am a hindrance, instead of a benefit, to my loved ones?"

Many of those with so-called incurable diseases would much rather be dead than to be in their miserable predicament. Of course, everyone insists that they should not have such thoughts. But they do, more or less, have them anyway, having entirely forgotten the idea that the darkest hour holds the brightest light; and a man may be down, but not always out. Should you try to encourage him with such statements, perhaps he will fire back with the statement that he, and all those around him, would be blessed if he were out.

In order to interest him in any remedy, he must know something more than: try this, that or the other, simply because it is claimed to have cured many others all over the country. It is

It's Too Bad We Didn't Know It Before

evident that it must be something different from that previously tried, or it must be something that can furnish additional proof, which is built on rock bottom, unshakable foundation, within easy reach, not expensive, and not be necessary to struggle for, in order to obtain it; and further, it must be something that he can see, does promise a cure.

Even though the patient be down in the very depths of despair, with no hope or aim in life, it is possible to attract his attention along other lines that will bring a smile. It will be difficult for him to hold this smile more than a short time. It seems that the saddest, most miserable, and degenerate thoughts are the very ones which he desires or which pleases him best.

To those that are well and strong, such thoughts are foolish. To the so-called incurable, they are not foolish, because he has that dreadful, perplexing question of: "what is the best thing for me to do now," to decide, and he does not see any possible way to decide this question in his favor which of course, makes him anxious to drift from the smile right back to thoughts of despair. It is evident that he thinks he has no substantial arguments in his favor, despite the fact that he has scores of arguments; more than

The Dreadful Perplexing Question

enough to break the strongest shackles of despair.

No one can be miserable with a good, original joke book or a good, humorous record on a talking machine, or a good, jolly piece of music, the type of which he likes. Then, after a pleasant state of mind has been established, it will be very interesting and beneficial to read of, or recall to mind, the wonderful achievements accomplished in the last century, few decades, or even the last few years, in science and industry. Achievements which were at one time considered impossible and foolish by the most noted scientists.

Who would ever thought it possible to grow plants against the laws of their very nature, as Mr. Burbank did when he grew potatoes on the vine, instead of in the ground? And grow the cactus plant without its thorns; the stoneless prunes, the white blackberry, and many other wonders wrought in the vegetable kingdom? Less than a century ago, should one have reported it was possible to engage in a conversation with a party hundreds of miles away, he would have been considered insane! This, one time seemingly impossible act, was made possible by the telephone. Should another party have reported it was possible to go to a telephone and get a connection with the desired party's line, without even

It's Too Bad We Didn't Know It Before

speaking a word to the central office operators, he would have been considered crazy! A few days later if this same party had said as many as five conversations could be carried on at the same time on one pair of wires, without interference, he would have been placed in a lunatic asylum. Then, should he have said it was possible to engage in conversation with a moving vessel hundreds of miles out at sea or to a party on a submarine under water or to a party on a moving train, he would have been placed in a cell and securely guarded, and very likely, he never would have obtained his release until these seemingly impossibilities were made possible, as they are today!

It is officially reported that communication was established, both telephonic and telegraphic, between a hydroplane, flying 2,000 feet in the air, and a submarine, several fathoms under the sea, at the experimental station, New London, Conn., in Long Island Sound. The human voice is being heard across the Atlantic by wireless telephone. A wireless message has been flashed around the world. Photographs are being sent by wire. A couple has danced by music, played on a phonograph which was in an aeroplane, flying 3,400 feet above them, and traveling at a speed

The Dreadful Perplexing Question

of more than 100 miles an hour. The inventor of the flying machine was ridiculed and snorted at on every side by the most noted scientists as being foolish and impossible, even going so far as to say that if God intended man to fly he would have been equipped with wings. Yet, to-day, the flying machine is used in every civilized country in the world. Think of the billions of dollars spent in developing and building the flying machine, and the degree of efficiency obtained. The NC-4 flew across the Atlantic Ocean. They actually have them so they will fly without human guidance, being directed by wireless.

When electricity was first beginning to be used it was condemned by the theologians of those days, as being the work of the devil, and cited some of the harm done as proof. Now thousands of horsepower can be transmitted by wireless, so say the electric wizards. The whole civilized world would not know how to get along without electricity. The phonograph, moving picture, X-ray, and a great many similar illustrations could be given.

Every well informed person knows that there are many instances in the history of the discovery and development of the most important inventions and scientific discoveries, where results

It's Too Bad We Didn't Know It Before

of the persistent efforts of the so-called foolish enthusiastic cranks finally won over the settled impossibilities of the best learned and most noted scientists.

These inventors', or so-called enthusiastic cranks, *desire* for *success* was so great and the *realization* of the fact that there must be some way, somehow or other, created strength enough in them to overcome any and all obstacles in which they came in contact, enabling them to succeed. While they were attempting to accomplish that which had never been done before, that which was condemned by the best scientists as being impossible, they were ridiculed, snorted at on every side, yet they did not falter; they continued until they *won*, regardless of what anyone said, thought, or did.

DESIRE, when intense enough, breeds power.

History shows that scientists never have, and perhaps never will, permanently separate the possible from the impossible.

Mountains are removed now, in this day and time.

To mention only a few of these miracles shows very plainly how unwise and ridiculous it is to say or think a certain result cannot be accomplished. Here the question which naturally arises

The Dreadful Perplexing Question

with those who, perhaps, have malignant cancer, tuberculosis, kidney disease, rheumatism, paralysis, and many other so-called incurable diseases is, what have all these wonderful achievements, accomplished by the scientists and inventors, got to do with me getting well?

Answering this question, the sick patient with the so-called incurable disease, is not trying to do that which is impossible, because every disease known to mankind has been cured. (If there are any which have not been cured, they are so rare they have not attracted any attention of those interested in healing the sick.) It is encouraging and a winning argument for him to realize the fact that he is far from being up against a problem as difficult to solve, as the enthusiastic cranks, mentioned above. With these facts in mind he should not be amazed to know there is a way, within easy reach for him, to get well.

This book is prepared with the hope that it may suggest, perhaps, something different, something which offers additional proof, which has unshakable, rock bottom foundations, not expensive, not so scarce as to make it necessary to struggle to get it, and within reaching distance of all who have a sincere desire and need for it.

It's Too Bad We Didn't Know It Before

I cannot give the remedy a name at this time, because I haven't found one I thought would do it justice. It is not any of the methods of healing mentioned near the beginning; neither is it the so-called mental science, Christian Science, or autosuggestion. The method needs to be explained in detail (which will be found farther on in this book) and leave the naming to the choice of the patient. I will touch on the naming question later.

For the purpose of showing just how and why I became so much interested in those who have failed to get relief and in order to be better and thoroughly understood, it is necessary to narrate my own personal experiences.

CHAPTER II

MANY DARK EXPENSIVE TRAILS

MY MOTHER, being one of those who took unusual interest in medicine, hygienic or health laws, had one of those great big doctor books, which describes all kinds of common diseases, symptoms, what medicine to give, and how to prevent, cure, etc. Being one of those mothers who wished to stop trouble before it started, when anyone around didn't look or feel just right, she didn't hesitate to do just what that doctors' book said to do. I further recall to mind, the last time I saw that doctors' book there wasn't any cover on it, and a good bit more was worn away.

The beginning of my illness dates back to when I was a babe, 38 years ago. When I got old enough to know the difference between the right and left hand, I asked mother why I was left handed; her answer was that I was such a delicate, weak little babe, always sick, she and the doctors gave up all hope of me living. She felt that it was useless, and was afraid of irritating

It's Too Bad We Didn't Know It Before

my mind attempting to prevent me from using my left hand; so as it was, I am now writing with my left hand.

Despite the fact that I had the care of a good mother, who was always on the alert, with the aid of her doctors' book, and physician's also, I spent most of my boyhood days with physical disorder, one way or another, my school days numbering a few. My principal ailments were rheumatism, stomach and bowel trouble. I would often be in bed for weeks, and months, and on crutches a good bit of the time. After reaching the age around fifteen years I was stronger than ever before, with the exception of some stiff joints that were abnormal in size. I was at times able to do some work around the farm on which I was raised. Yet a little exposure to dampness would cause me to have rheumatism the more.

When I was seventeen years old, or thereabouts, I had an accident, falling and spraining my right arm. Our family physician was called. He treated it quite awhile and it continued to get worse, rheumatism developing in other parts of my body in a very severe form. As my arm was getting in a very dangerous condition, and this doctor began to tell mother it would be necessary to remove it, she realized very plainly, that this

Many Dark Expensive Trails

case was more than he could handle and his discharge followed. She then called a doctor that was considered one of the best in our state, and who was a member of the State Board of Medical Examiners. Not very long after this doctor began his treatments, my arm began to improve, and later got well.

It seems strange how different these two doctors' treatment was. The flesh of the arm was all inflamed, the former kept it covered with liniments, salves, etc., while the latter removed all of this, applying powder and gave specific orders to keep it dry at all times. Both doctors were about the same age, learned their profession from the same school of medicine, yet, how different! The rheumatism was very slow to improve. After learning from mother my physical history since a child, he advised her to send me off somewhere that would give me a general, pleasant change of surroundings. I was taken down to South Carolina by my elder sister. After six weeks' stay, I returned much improved. From this time on, until I was twenty-two years old, I would get better and worse.

I was married at the age of twenty-one, in the year of 1904. After taking into account my weak physical condition and the history back of

It's Too Bad We Didn't Know It Before

it, it is queer I should wed so early in life. I will briefly state how this came about.

One hot summer day in the year of 1902, two girls came to our house to make an all-day visit. At this particular time, I was scarcely able to be out of the house. These two girls and my elder sister were strolling about in the garden, and it not being very interesting for me to stay in, while they were strolling, having a merry good time, I went out to join them. As I reached them, sister ordered me back stating the sun was too hot and I was too weak to be out in it, and they would return in a short while. The two girls were silent for a moment, gazing at me with a sympathetic expression. One suggested the other return with me. As we were slowly walking back, I noticed this girl was paying particular attention to my swollen joints with a deep expression of sympathy on her (needless to say beautiful) face, as if she wished she could do something for my relief.

We did not immediately reach the house as we stopped and entered a surrey which was temporarily left in the shade of one of the big oak trees in the yard. We remained seated in this surrey quite awhile, and during this time I

Many Dark Expensive Trails

formed the opinion that this girl had an unusual kind, loving and sympathetic disposition. Those with such are always accompanied with a great desire to do something for the sick with pleasure. So, that day was the beginning of my last love affair.

As time passed I improved and later was able to work. We became engaged. She thoroughly understood my history of physical weakness, and knew I was subject to, or liable to be laid up at any time. Yet she did not let this obstacle stand in the way. She always held steadfast to the idea that some day, some how or other, I would get thoroughly well, and as said before, in late 1904 we were married. My theory, which was formed twenty years ago while seated in the surrey has proven to be correct.

The following summer I was caught, some distance from the house, in a severe storm, and got soaking wet with rain. I reached the house as soon as possible, changing my clothes. I knew it would be marvelous if I did not have a severe attack from such exposure. On awakening next morning I had rheumatism in nearly every part of my body. A physician was called, and he treated me for two months, but without results.

It's Too Bad We Didn't Know It Before

He advised me to go to Hot Springs, Arkansas, stating that the hot baths from these waters would remove the uric acid from my system, which caused the rheumatism. I, therefore, went to Hot Springs, bathed at the Superior Bath House, which was considered the best, on account of its being near the mouth of the hot water spring. After six weeks' stay, and the service of two rheumatic specialists, who were practicing jointly, I received only temporary relief for a few days at a time, and then only when they would give me aspirin, which relieved the pain for a short time. The treatment and service of those doctors was very discouraging. They said the diagnosis showed that I had (what they called) chronic rheumatic fever, for which there was no permanent cure, that I could only get temporary relief.

On returning home I became worse on the cars, and was compelled to stop off at Greensboro, North Carolina, and call a doctor. I asked him to give me something to enable me to continue my journey home.

About three months after this I gradually improved until I was able to perform some light work around the farm. I would still have some fever late afternoons and evenings. Knowing how easy it was for me to have rheumatism I inter-

Many Dark Expensive Trails

viewed this physician, asking the best way to guard against it. He said: "If I had rheumatism as you have it, I would not try to live in this part of the country, I would go out West some place, in some high, dry climate." I did not like this idea at all, it was expensive, and I didn't want to permanently leave home and be so far away. I wished to avoid this if I possibly could, asking if there wasn't something else I could do in order to get well. He advised me to find a position, where I would be less exposed to dampness than I would be on the farm. While I did not like the idea of leaving the farm, I thought it best, so procured a position with the railroad company, as yard master's clerk. At this time the rheumatism seemed to have almost disappeared. This position I held for six months, and then asked to be transferred over to the shops, where I could make more money.

After working at the shops for about four months I was taken with typhoid fever. After recovery of this, I began to get indigestion, and bowel trouble in a more severe form and again became lame with rheumatism. During the six years I held this position at the shops I was compelled to lose considerable time on account of this rheumatism, stomach and bowel trouble.

It's Too Bad We Didn't Know It Before

During this time I was treated by several different doctors, including one Osteopath. The latter diagnosed my case, stating that some of the vertebrae of my back were out of place, which were pressing on some of my nerves, which caused my greatest trouble, and he thought he could get me in good condition with two or three weeks' treatment. After four weeks' treatment I failed to improve, therefore stopped the treatment.

One of these doctors advised me to go to Seven Springs, North Carolina, which was considered an excellent place for stomach trouble and rheumatism. I followed his advice, and the treatment proved worthless, after four weeks' stay at the Springs. I returned home, reporting no improvements, and the doctor ordered me back saying I did not stay long enough. The second time I stayed two weeks longer, and still did not improve, so I again returned home. The doctor then advised me to go to some high, dry part of the country to live, and he thought it would be best on a farm, where I could have plenty of out-door exercise. The advice I listened to with regret, because I was not only physically weak, but also very weak financially, and did not see how I was going to support my family on a small farm. This proposition I considered for several weeks

Many Dark Expensive Trails

before I decided to resign my position. My mother assisted me financially, and after this I lost no time in making the change. I arranged to get a small farm in Mecklenburg County, Virginia, which was claimed to be one of the healthiest counties in the country. The Mecklenburg mineral water was famous far and near.

I lived on this little farm for one year, and I must say my wife and little daughter enjoyed the vegetables, chickens and pigs, but as for me I was still sick, and unable to work. The doctors had long since confined me to a diet of what I call baby food, and also had me adopt the graham system. I had two physicians treat me while I lived on this little farm, and after their efforts and this change failed, they advised me to get a traveling position stating, that constant changing would certainly be of great benefit. I broke up my home, sold out at a sacrifice, and began anew. Of course, this was very discouraging but it seemed to be good advice, and thinking it might prove the very thing I needed, I again started in search of health.

I went to Richmond, Virginia, and secured a position with a wholesale brokerage firm. The western part of North Carolina being my territory, I worked out of Greensboro. I was still

It's Too Bad We Didn't Know It Before

forced to hold fast to the diet, and feeding pills in an endeavor to regulate my bowels. I was troubled with constipation or diarrhea, one or the other, all the time. After working for a month in and out of Greensboro I failed to improve. I saw an advertisement, inserted in a Greensboro local paper, of a stomach and bowel specialist. I called to see him knowing there was something badly wrong with my stomach and bowels, and was also much of the time lame with rheumatism. He made a thorough examination stating: that my stomach trouble was caused by not having sufficient acid, and this also caused the bowel trouble. He also said there was some trouble with my appendix, and advised me to have a good surgeon examine me for this trouble. This specialist treated me for a few weeks, but without results. It seemed that I must have this old diarrhea regardless of what I did. This doctor's medicine stopped the diarrhea a time or two, but then it seemed that my head would burst wide open.

I did not have my family with me, so I returned home for a visit, and while there was offered a position with a real estate auction company, as contract solicitor. I accepted this position as it was much better than my previous situation.

Many Dark Expensive Trails

On one occasion the sales force was short a ground worker, and the manager asked me to act in his place. I begged to be excused stating that on account of my weakness I did not think it best, but he insisted, stating that I need not exert myself. I agreed. The president especially noticing my weak condition asked me to call at his office that evening, and upon arriving, quite to my surprise I learned that he wished to advise me to try Christian Science. He had a wonderful cure through Christian Science himself, and he told me there was a merchant in our town who was a Scientist, and for me to be sure and stop and see him. He also told me that he cured Mr. ——— of rheumatism. I had known Mr. ——— for several years, as I recalled to mind I knew he previously had rheumatism. I saw him using crutches. I thanked him, told him I would go down to see this Christian Scientist next day.

As I was going down town I decided I would go see Mr. ——— first and ask him how he was cured of that rheumatism. When I met him I said: "Hello, T——, what did you do to cure that rheumatism you had some time ago?" "Mr. ——— cured me." "How, with Christian Science?" "I guess so, I don't know what he did or how he did it, nevertheless, I will tell you

It's Too Bad We Didn't Know It Before

what I did. I went in his store with those crutches you saw me using around here and asked him if he could cure me. He smiled, reached over and pulled up a chair, asked me to have a seat. I sat there awhile, and before I scarcely realized what had happened I didn't have a pain about me. It doesn't seem reasonably possible, yet I got right up, walked around in the store without any crutches and not a pain. I left my crutches there, and have been all right since."

I was as much amazed as I guess he was when this instant cure took place. I said: "for heaven's sake! I wonder if he can do the same for me?" "Do as I did," he said, "go try it." I went direct to the Christian Scientist's store, told him my mission, and also told him who advised me to call. He treated me very courteously, and told me all about the many testimonials of those being healed in Science. These did not interest me, as I had already become disgusted with so many testimonials. Treatment was what I wanted, relief, somehow, some way, of some kind; he asked me to stop back and see him again.

I called again next day, and this time I expected him to begin treating me; this he did not, but simply told me of more testimonials, and he

Many Dark Expensive Trails

invited me back the third time. When I called the third time I fully expected him to cure me on this trip, yet this visit was simply the same thing over. He asked me to call again the fourth time, but I did not go.

After being with this company for ten months I was offered a better position with another company, to engage with them as contract solicitor, I resigned and accepted this latter position. I worked for this company for four months, and my condition became such that I was unable to work. I was half bent with rheumatism in my back, and lame with it in my hip, and eating was almost out of the question. I then decided that I had better take the Greensboro doctor's advice, and have a thorough examination made by a good surgeon.

I consulted one of the best surgeons I knew of and he told me an operation was necessary before I could be well. I asked him if he was almost sure I would be well after an operation, and he said he was, as he had located my trouble, which was altogether in my bowels, and this bowel trouble caused a congestion which was the cause of all my physical disorder. He asked me if I were willing to undergo an operation, and I told him I was willing to do anything to

It's Too Bad We Didn't Know It Before

get well, and the quicker the better. Arrangements were made, and I was operated on the next day at eleven o'clock. I was confined to the hospital for one month, and then I returned home. My home was near the hospital and I could return for treatment two and three times a week, and on account of this I was allowed to go home earlier than otherwise.

Over one month after I returned home, and though still under treatment, I failed to improve or gain strength. I still had the same old rheumatism and stomach and bowel trouble, and when I asked the doctor what was the cause of this, and why I did not improve, he told me that my circulation had not yet adjusted itself back to normality, that I would soon be all right, and be able to eat as good as anyone. I felt happy indeed when I heard him say I would soon be well, and able to eat as good as anyone. He changed my medicine and told me to eat, that it would not hurt me, for me to be easy in my mind about it as I would soon be all right.

I stuck fast to this medicine. I was living in hopes that it would bring about the desired change, yet there was no improvement, and I became disgusted and told him I thought the operation and treatment was a failure. He said

Many Dark Expensive Trails

it was not, and that I must have patience, and not expect to get well too quickly, that it took time. He commenced giving me electric treatments, and after three weeks of this, when I failed to improve, I asked him if it wasn't time I was showing some improvement. He said: "It was." I then asked why I did not improve. He shook his head indicating he did not know. He did not say for me to come again. However, he suggested another medicine I might try. Seeing that he had exhausted all means of which he had confidence, I did not call for further treatment. I decided there was no hope of me ever being well again. I must bear it the best I could.

A few weeks later I had an interview with the manager of the company which I was working for, and told him I did not think I would ever be able to work again, that I had tried everything I could think of and nothing did me any good, and besides I was getting worse all the time. He expressed his sympathy, and told me not to give up, that I would come around all right, and asked me why I did not go to ——— to one of the best and largest hospitals in America, as their capital was sufficient to have the best doctors that could be obtained. I told him I thought it useless, but he insisted that I go,

It's Too Bad We Didn't Know It Before

saying: "They will locate your trouble and cure you, if you can be cured, and if you cannot they will tell you so." I considered making the trip, being willing to do almost anything in reason to not only get entirely well, but just to get well enough to go back to work, because this would be a great blessing to me as I was badly in need of money.

I did go, and my youngest sister who was then in the latter part of her teens, accompanied me and placed me in the hospital. She returned as soon as she learned another operation was not necessary. Their diagnosis showed all the trouble to be in my stomach, except the rheumatism. I was at this hospital about a month also. They gave me hypodermics two and three times per day, and these temporarily relieved the rheumatic pains, but I was very nervous. I asked for treatment by a nerve specialist, this they refused by saying there was not anything wrong with my nerves. I asked the doctor if he would give me a copy of my diagnosis, and prescriptions of what medicines I would need, and allow me to go home, taking the diagnosis and prescriptions to my doctor there, keeping up the same diet, and he agreed. I arranged to leave the hospital the next day, going across the street to a hotel, with the inten-

Many Dark Expensive Trails

tion of staying there until the next morning, and taking the train home.

That evening after supper I had a very bad nervous breakdown and asked the proprietor to call in a doctor to quiet my nerves. There was no doctor near except at the hospital, and he suggested phoning the hospital for one, or he would have me taken over there. I told him I did not care to go back there, because my nerves was one of my greatest troubles, and the doctor there said there was nothing wrong with them. I did not think they knew what was wrong with me, if they had they would not have allowed me to leave under such condition. I asked him to wire for my sister as I could not travel alone. I thought my time had come to die, and I was doubtful if I would be alive when she arrived, especially if I should fall asleep, so I wrote her a little note on an envelope I had in my pocket, placing it on the bureau where she could see it. After awakening next morning I felt much better, the fear of death had disappeared.

My sister arrived, and you can imagine how glad I was to see her. She did not learn that my condition was so serious until we were on our way home, showing her the note I had written, and telling her how bad I had been. She sug-

It's Too Bad We Didn't Know It Before

gested that we stop off at Richmond, Va., and consult more specialists. I objected, telling her how anxious I was to get home. I did not think that these doctors could do me any good if the doctors at the hospital could not, especially since they stated there was nothing wrong with my nerves, and I thought it useless to try any of the other specialists.

For over a month after I arrived home I suffered untold misery, growing weaker mentally as well as physically. My wife and mother learned of a stomach and bowel specialist located at Raleigh, North Carolina, who was said to be making some wonderful cures, and they asked me to go to see him; it was only forty-five miles, and the trip would not be expensive, and I could return home the same day. I told them I could not go as I was tired, and worn out with doctors' bills and hospital bills, that they were only a heavy expense to me without any benefits. They, however, insisted that I go, saying that it would not do to stop trying, I must do something as long as there was anything left to do, and that I would come across the proper remedy after a while. I agreed, and went to Raleigh to please them, but without any confidence about the desired result of the trip.

Many Dark Expensive Trails

When the doctor had examined me he stated that he had treated lots of cases similar to mine. He told me to take the medicine he gave me, eat what I wished and as much as I wanted, and that I would be all right. One of your greatest troubles, he said, is that you are starving yourself.

Dear reader, you will no doubt be surprised to know that this doctor's medicine put me fast in bed, and came near putting me out altogether. I stopped taking the medicine, and in short while I was able to be up and creep about the house again. I have not seen, heard from, or asked about this doctor since.

I then called to see an osteopath who was said to be making some remarkable cures. He diagnosed my case, stating that I was in very bad condition, that it would require six months treatment or longer to straighten me up, that I was much shorter on one side than the other. It appeared that he was in much doubt about my recovery even after six months or longer treatment so I did not accept the treatment.

Several weeks passed, and I yet had my same nerve, stomach and bowel, and rheumatic trouble, and still growing weaker, and all hope or aim in life completely gone. The idea of myself being

It's Too Bad We Didn't Know It Before

permanently sick and unable to work, my wife, little daughter and myself having to fall into the hands of our relatives for support was almost unbearable. My condition can better be imagined than expressed. I had suffered and worried so much that it was difficult for me to engage in a sensible conversation, as I would forget what I was talking about. I could converse about health very well to my relatives, but other subjects would get away from me, and I would be at a loss as to what I intended to say, therefore, I desired to be alone. My mother being anxious for me, was at my house more than otherwise, and I asked her not to return home, but to remain with me as I did not think I could much longer stand the enormous amount of trouble which had been pressing upon me for so long.

They did all in their power to cheer me up, and tried to take my mind away from my troubles. Sister would take me auto driving, but this did not prevent me from worrying, because I knew the circumstances we were in.

She asked me if I would again agree to try Christian Science. There was a Christian Science practitioner living next door to where she lived, and she knew of some wonderful cures this lady had made, stating that if it did not do me any

Many Dark Expensive Trails

good it would not do me any harm as they do not use the knife or give medicine, I replied: "It makes no difference to me by whom, or how I am cured. If it is as foolish as the fall of a match from your fingers to the floor, relief is what I want, regardless of how it is brought about."

I thought it very foolish to think that after the most skilled doctors, who had made a life study of medicine, had failed to cure me, that a lady doctor or Christian Science practitioner, as they call her, could do anything for me. I would rather not have been troubled. If there had been prospects of favorable relief it would have been different. I told sister that my money was all gone, and even if I did have any I would not spend another penny on doctors and medicine of any kind as my experience had proven to me that their art of practice is very largely experimentation. Scientifically they know little about how to cure the sick.

The Christian Science practitioner may have had some success in making some remarkable cures. I had taken numbers and numbers of different medicines, been treated by many different specialists, used many different mineral waters, tried several health resorts, which were famous for remarkable cures, yet they all failed to cure

It's Too Bad We Didn't Know It Before

me. I came to the conclusion that I was not like anyone else, and that I must suffer it out.

She said that I was making bad matters worse by not having confidence in anything, and that I would find it hard to get well, when I would not even try and as far as money was concerned, if I would have the Christian Science practitioner, she would pay the bill. She believed this would do me good, providing I would do my part; she was very anxious for me to try it.

I told her I greatly appreciated her kindness, but I did not want her to waste her money for something I was almost sure would be of no benefit. I then called her attention to the fact that previously when I was engaged with a realty company, the president advised me to try this same treatment, which I did, and all I received was listening to numbers of testimonials where it had cured people all over the world. This I said did not benefit me any, and I thought I had already heard an abundance of testimonials; a cure was what I needed and greatly desired.

She told me the party I went to was simply a merchant and not a learned practitioner. However, of course, you are not compelled to try it again if you do not wish to, saying she did not think I had given it a fair trial, and she did not

Many Dark Expensive Trails

know much about it herself, yet she honestly believed it would do me good, and she did not think I should refuse to try it again, especially since there was no danger in it; that I had readily submitted to an operation, stomach pumps, quantities of blood drained from my veins, hypodermics and everything else that was painful and dangerous, and now I didn't care to try something there was no harm in the world in, that I did not even have to take as much as one dose of medicine, and furthermore I was afraid some one would make remarks or ridicule such treatment; suppose they do, why should I care, it was relief I was after, and it did not matter what any one said.

Of course she had the best of the argument, and I told her to go ahead and arrange a date for me to meet the practitioner, I would try it out to a finish.

The next day she phoned me that the lady was going out of town, but would be back Friday, and that I could see her Friday evening.

The more I thought about the coming interview the less confidence I had, and when the day came for me to meet her I phoned sister a good excuse, and also put it off in the same way a second and third time. She then became a little impatient and told me she would not make any

It's Too Bad We Didn't Know It Before

more engagements; however, the lady would be at home during the evening for some time, and when I felt able, to come on over, or let her know and she would come over for me. The lady told her to tell me it was only a few blocks and I did not need a rig, but to come right on by foot, not to think I was too weak, but to get right out and come anyway. I saw they were both becoming impatient with me, and I could not expect much else, yet I previously told her I could not be responsible for breaking engagements on account of my weakness. She pardoned me and told me to come when I felt like it, or let her know and she would come over for me.

A day or two later she was over to my house, and asked me to walk a part of the way home with her. I thought I could hobble along one or two blocks; she coaxed me along from block to block until we reached her home. When we arrived she told me I was not as weak as I thought I was. The lady practitioner was sitting out on the front veranda. I was introduced. After a few moments' discussion about the weather, etc., she began to give me a brief explanation of what Christian Science was, and what it was for. She had not gone very far before I told her I did not know very much, that I was not a graduate, and

Many Dark Expensive Trails

that I could better understand if she would use plain every-day language. She did this, and made everything seemingly plain. What she said was very well understood, and she invited me again two evenings later.

When the time came for me to go again I 'phoned sister that I was too weak to come over, but she told me I was not; to get right out and come over by foot, so I told her all right, to look out for me, I am coming if I fall in the gutter. On my arrival she said: "Ah! I thought you were going to fall in the gutter, you can see now you are not as weak and sore as you think you are." This visit went very well also.

The next day after I read over the paragraphs and verses she had marked out for me to read and study in the Christian Science textbook, I thought I would take a stroll down the street, as I had gotten along so well the evening before. While down town I began to talk to a few of my friends about Christian Science, asking what they thought of it. The best explanation I received was: "Just believe nothing ails you, you get up and go on, to the best of my knowledge that is the kind of doctoring it is"; while others said: "It does not do for me. They tell you there is no such thing as sickness, sin and death, while every-

It's Too Bad We Didn't Know It Before

where there are those who are weary, suffering with sickness, in the depths of despair, and dying, all over the world." I again became more discouraged and lost all confidence.

At this time I had another nervous breakdown, similar to the one I had in ———, yet not quite so bad. My wife wanted to call the doctor, I objected telling her I did not want any more doctors, as it was a bill for nothing. She slipped out in the hall and 'phoned for the doctor without my knowledge. A few moments later I learned she had called the doctor, and I persuaded her to go and cancel the call. A few days later I was over this spell, and while she and I were sitting on the veranda in the afternoon, the doctor passed, and when he saw us he stopped and came in, asking what the trouble was the day we called and then cancelled the call a short time later. I told him I was sick and my wife called him before I knew it, and I had persuaded her to cancel the call because I thought it was useless to have a doctor, as I had taken everything from a drug store that a doctor could prescribe for my trouble without any results, and it would be another doctor and drug bill, which I saw no way to pay. I told him I had tried, not only medical

Many Dark Expensive Trails

doctors, patent medicines, etc., but had also tried osteopathy and others.

He said he understood I had tried everything, including Christian Science. I told him I had previously tried Christian Science. He said he was going to send me up some medicine, and for me to take it, and cut out being despondent, and to stop worrying about paying bills; looking over at my wife he said: "Any time that you need my services, do not hesitate to call me," and that I would not owe him a penny unless I were able to pay it. He told me when I was able, to come to his office that he wanted to talk to me. I thanked him for his courtesy; after he departed I telephoned to the practitioner what had happened, and told her it was necessary for me to accept his treatment to show I appreciated his kindness.

I went down to his office, he gave me some of the same old general advice, which I had heard many times before, telling me to forget my troubles, and the best way to do it was to go down to the beach, go fishing and have a good time.

I returned home, told my wife what the doctor advised me to do; she, knowing his actions, proved that he was very sincere in his advice, wanted me to go to the beach. It was an expensive

It's Too Bad We Didn't Know It Before

trip, and I had often tried the "go away" process before, without results. I did not care to go, so I returned to the Christian Science practitioner, told her I was ready for her to proceed with her treatment, as the doctor wanted me to go off, as they usually do.

I began the Christian Science treatment again. Occasionally I discussed the health question with my friends, always asking what they thought of Christian Science; some would tell me that it might do me some good, while others said it was mesmerism, a form of hypnotism, or (the word commonly used, conjurism) faith cure, etc.

About this time I heard of a merchant in our town who had been treated by this practitioner, so I went down to ask him about it, he said: "He had a talk with this lady about being treated, and that he did not think much of it; what he wanted was relief from pain immediately. He could not wait for the spirit to move the pain away, so he went on to the hospital." I returned home discouraged again.

I 'phoned sister, telling her I was not any better, that I did not understand the Christian Science treatment, and that most everyone I talked to about it seemed to have a very poor opinion of it. She transferred the message to the practitioner,

Many Dark Expensive Trails

who came to see me. She said she was aware of the fact that I was getting too much information from parties who knew nothing about Christian Science. She wanted to know if I wanted to go a few miles out in the country to visit a friend on a farm for a short time. Thinking this would be very nice, I agreed, so she told me to get ready and my sister would take me out. Sister took me out to the farm, and at this time I did not know these people were Scientists.

During a week's stay they were just as nice as could be. It was a very large farm, and Mr. ——— would take me driving over the farm with him, while he superintended the work. I returned home some improved.

I read and studied the latest edition of their textbook; some of it is very interesting. I learned a good bit from it about "mind" and "thought," when it seemed to mean my own mind and thoughts. But to harmonize its teachings and arrive at a logical conclusion with the "Divine Mind" or "Love," which was frequently mentioned was a task beyond my accomplishment.

CHAPTER III

ARE CURES STILL MYSTERIES?

WE KNOW the sick seem to get well in many and all kinds of ways. Some get well from taking medicine; some stop medicine and get results; some change climates, with results; some are cured by surgical operations. Long ago they bled patients, some were cured; to-day they can pour more blood in, some are cured. Some pray to the Almighty God and get well; some daily exhaust themselves with prayers and are still sick. Some awake after a long night's sleep and find themselves well.

I recently read of a marvelous cure, of a woman who was stricken with a nervous trouble, about a year ago, which doctors seemed unable to cure. It appears she sank down to the very brink of the grave. She says in this article, she awoke early one morning seemingly to feel and hear something say: "Have faith and all will be well," and she knew immediately she was well and jumped out of bed, dressed, shouting the glad news, ate a hearty breakfast, hustled out for a

Are Cures Still Mysteries?

walk around the neighborhood. Her mother, fearing she was delirious, followed her, but she went so fast she couldn't keep up.

Then we have the peculiar and marvelous cure of blindness of a prominent surgeon of Philadelphia. He says he suddenly became obsessed with the idea that if he went to a Turkish bath and slept for several hours, he would be cured. His suggestion was laughed at. Finally his sister took him to the bath; he went at nine o'clock, leaving word to be called at three, saying he was confident that when he awoke he would see. Sure enough, when he opened his eyes at three, everything was clear.

I read of a case where a man was supposedly on his death bed, and they rushed the license clerk, that he might get married before he died. The marriage proved to be such a healing agent, he was restored to health.

A man was cured of blindness by being allowed, by the Court, to remain with his wife as a bigamist which relieved him of responsibility and worry of his first wife.

A young lady was frightened into blindness when her automobile barely escaped striking another machine. Ten days later her sight returned as quickly as it had left.

It's Too Bad We Didn't Know It Before

After the best doctors of all Europe failed to cure the born deaf and dumb son of the Queen of Spain, an osteopathic physician cured him by twisting his neck.

An osteopathic physician wrenched my neck, back and legs and he manipulated me all over, but it didn't do any good.

About ten years ago my next door neighbor was taken with hiccups and the doctors worked on him day after day, with no avail. He hiccupped so much he became so weak he could scarcely move a limb. After the older ones of the family were convinced that the medical doctors couldn't stop it, and saw that it must be stopped somehow or he would die, they decided to try one of those osteopathic physicians. I was in the room when he entered. He went direct to the patient, placed his left hand back of his neck and right hand on his stomach, raised him up, made him vomit and the hiccups were stopped in about five minutes. About two hours later the hiccups started again. This doctor was called back ; he did the same thing. That was the last of the hiccups. The man was back at work in a few days.

The hex doctor, commonly known as the "witch" or "conjurer" doctor, cures some. The

Are Cures Still Mysteries?

natives of Africa find the "conjurer" doctor the best known remedy for sleeping sickness.

In ancient or early Bible times some were cured by pounding and burning the devil out of their systems. It seems that when anything got wrong with any one, they thought the devil had entered their bodies, and anything they could do to make it so hot or unpleasant for the devil, he would leave; and I believe the heating or burning remedy is holding good even to-day.

Many are cured by having faith in the Divine Mind, as taught by Christian Scientists. The same may be said of the subconscious mind, auto-suggestion method, water cure, etc.

So we see there seems to be no end to the many different ways the sick are cured. We also know a certain remedy will cure one patient and fail with another having the same disease. And the exercise or jumping method is used for both reducing and adding flesh.

I read of a lady who often had fainting spells, and they used the familiar remedy of dashing vinegar in the face. One day as the fainting began, her husband rushed for the vinegar jug, poured some of the liquid in his hand throwing it in her face and My! it was bluing instead. Directing her to the mirror they both laughed.

It's Too Bad We Didn't Know It Before

The lady said later when beginning to feel faint, she would think of the vinegar incident, and the faint was a thing of the past.

All of this suggests conclusively that the real cause of what makes people sick, and what makes people well is much further than the research of the scientist, or medical men have so far penetrated. At least, it is evident that they abandon their search as soon as they strike a trail that leads contrary to what is generally believed.

It is true that there are a few, and a very few, who have continued their research to the farthest extent, and tried to let their findings be known, only to suffer considerable abuse by being classed as one of the foolish, enthusiastic cranks previously mentioned, and yet the so-called foolish cranks are the ones who have made the most worth-while discoveries. It may be said that there are a few who have continued their research and found truths so foreign from that which is generally believed, that they decided it best to keep them to themselves.

I will now show you how I was cured, which is another one of the many ways. Further on, I will mention some noted marvelous cures with which perhaps you are familiar, taking them to

Are Cures Still Mysteries?

pieces, analyzing, so you may see just how accomplished.

I was so grateful that I had learned to cure myself, I assumed the task of learning more about this subject, so that I would be able to present it to others in such an easy, convincing way, they would not have any trouble healing themselves; only to find the method I was studying was not the way I was cured, and the more I studied the more complicating and confusing it became, until I found myself drifting right back to ill health again, before I was ever able to learn what the trouble was as will be explained at proper time.

Let us now return to where I said I learned a good bit about mind and thought, while studying Christian Science text books. Soon after I began to read this book in general I was continually confused with the words: "Divine Mind," "Divine Love" and "mortal mind" as these words are often used in this book. I couldn't fit any of them to my mind, nor could I satisfactorily fit my mind to any of them. Asking the practitioner for information along this line did not enlighten me, as she would say about the same as I had read, but adding that I would understand as I advanced in its study.

I looked up the word "mind" in the dictionary,

It's Too Bad We Didn't Know It Before

previously not having given it any careful thought. It was surprising to note how little I did know about the word. The definition of "mind" as I find it means: "that which thinks, reasons, conceives and understands. "Mind" in a general sense includes all the powers of sentient being, apart from the physical factors in bodily faculties and activities; and also says "brain" is often used as a synonym for "mind." The mind, not the eye, really sees, or the ear really hears. Consciousness includes all that a sentient being perceives, knows or feels." You see this definition points directly to our own thinking, conceiving and knowing mind, so this gave me a basis for thought, deductive, logical reasoning. I then let go the question of harmonizing "Divine Mind," "mortal mind" with my own mind, thinking, perhaps, sometime later I would understand.

Now then, if "mind" is that which thinks, then that which thinks must be "mind." And it is a sure thing that nothing in existence can know anything except "mind." It is also a fact that we cannot know anything without thinking, and we can change our thoughts from one subject to another at will. As I pondered and reasoned on this question of "mind," "thought" and its activities, it revealed the fact that my entire body was

Are Cures Still Mysteries?

subject to control and governed by my mind or thinking thoughts. Even while I was suffering from the rheumatic pains in my back, I could read or think of something funny and I would find myself smiling; and if the smiling thought was strong enough to have my entire attention I discovered that I was not suffering, in other words I was feeling good, while entertaining the pleasant thought; but the moment the smiling or pleasant thoughts were over and I began to think about my troubles and illness, I would then be miserable and ill.

Thoughts of many other instances passed through my mind such as: how the girls blush when someone tells some joke on them they did not want everyone to know. How much faster the heart beats when anyone gets frightened. The two instances show that the mind or thoughts govern both the blood and heart.

How nervous some mothers would get when uneasy about their children. They would be miserable and shaky even though the children would be safe and having a jolly good time. Here was thought controlling the nerves.

How many insects, bugs, germs, etc., the strongest as well as the weak, we all eat with our food, and drink, that we never know anything

It's Too Bad We Didn't Know It Before

about and don't make us sick ; and how sick many, if not all of us are, when we learn or know we just ate a half, or a part of one. It is the same when we think we did eat a bug when we really did not.

How our hands fail to do anything until we first think or learn how to do it.

How anyone's body moves when he thinks the thought of going, and he won't stop walking until he stops his going thinking, and thinks "stop" instead.

This proved to me conclusively that the dictionary was right by saying: consciousness includes all that sentient being perceives, knows or feels. I knew all the while, as all of us do, that it is impossible to be miserable while we are thinking happy, pleasant, or good feeling thoughts. We just haven't thought of it seriously, that's all.

I also knew that I could not think miserable and good feeling thoughts, both at the same time. Then I saw that anything I could do to keep thinking good feeling thoughts, I would continue to feel good.

At this time I began to think, after all, I was about to learn what makes people sick and what makes people well, then I became almost overwhelmed with enthusiasm.

Are Cures Still Mysteries?

I then set about to try out this "mind thought" process on my rheumatic back, as the rheumatism was more severe in my back than anywhere else.

I had been jotting down my conclusions as I reasoned them out from time to time. As I reviewed the jotting conclusions, or facts, that "mind" only could think, be conscious, or know anything, and my back was flesh, blood and bones and didn't have any mind to think or know anything, and if it didn't know anything it didn't know that it was sore and had rheumatism, and if my back, itself, didn't know it was sore and painful, then the soreness and painfulness must be the sore and painful thoughts in my own mind. Now, if I will get these sore and painful thoughts out of my mind, then there cannot possibly be any soreness or rheumatic pains in my back. This logical reasoning revealed the fact that my sore and painful thoughts of rheumatism in my body were the cause of the rheumatism, as the rheumatism cannot appear in my body in any other way save through my mind; in other words, if I didn't have a mind to sustain my body, my body would be dead, and no dead body ever did, or ever can, have rheumatism. This also proves that the mind is the very life of the body.

Now, since I have traced the cause of the rheu-

It's Too Bad We Didn't Know It Before

matism, step by step, and found the original cause to be right in my own mind, by thinking the rheumatic thoughts, I see the way to destroy the cause is to think strong, well and comfortable thoughts instead, and keep these good feeling thoughts going, and the red, swollen, sore, rheumatic places must dry up, because the rheumatism will have no further supply of sore, painful; rheumatic thoughts to sustain it.

With correct reasoning this was the proper thing to do, yet I couldn't do it, because I seemed to be contradicting myself by trying to think that I was strong, well and comfortable, when I knew that I was not. Here was an obstacle that took me considerable time and hard work to remove, as it required what I thought to be pure, imaginary thoughts, and I wanted to get well in reality, without any imagination about it. I several times went over this deductive reasoning process to be sure of its correctness, and every time it would lead me right back to this contradictory statement.

I finally came to the conclusion that that was just what I needed to do; to contradict myself, or reverse the direction of my line of thinking, as long as I had any disease about me.

Even then this imaginative idea seemed to strike me square in the face, as being wrong, so I looked

Are Cures Still Mysteries?

up that word in the dictionary, and there again was just what I needed to know, and that was: imagination didn't mean what I thought it did. As it is generally used, it means only the kind a child would have in fear of going into a dark room alone. The dictionary says it means: "the picturing power or act of the mind, the constructive or creative faculty, planning, plotting, or scheming, as involving mental construction. Farther on it says: imagination goes to the heart of things, and seeks always and everywhere for essential truth. It also says imagination means to form an image or conception of, to conceive as real, to devise."

As I said before, it's a fact I could not have rheumatism any other way except through my mind, and the only way it could get through my mind is for my mind to be subject to thinking such thoughts necessary to create or cause rheumatism.

It was then more plain for me to see that all the while I had been imagining, picturing, seeing myself, in my own mind with rheumatism, stomach and bowel trouble, and this imagining, picturing, or thinking of my ills as being subject to having them was the planning, plotting, devising, creating and constructing faculty of my mind,

It's Too Bad We Didn't Know It Before

which created these ills into reality. And I had already satisfactorily figured out that my own mind was the only thing in the world, that controlled and governed my body. I knew then positively, that my ills were right where I, myself, created or put them. I then clearly understood that (even though I had it right then) I could think, imagine, picture, see and become conscious of myself being well, strong, with no rheumatism anywhere in my body, and it would have to become so, so there is positively no soreness in my back, knees, or other joints nor muscles. What a fool I have been, and what a fool I am, not to be well when I have a mind to know and make myself well, by thinking. knowing, realizing the fact that my back, or knees, cannot know or think, therefore, they cannot feel any soreness.

I exclaimed to myself: "Well! well! well! what do you know about that!"

I rolled over on the bed, pounded the afflicted places with my fist, struggled about as a child when playing runaway horse, proving to myself that I was well. I called my wife into the room, telling her I had finally turned the trick, pounding and struggling some more to prove to her that the soreness had gone. She exclaimed: "Well, that beats all!" I said: "Yes, it beats all, these places

Are Cures Still Mysteries?

can't hurt, they don't know how." I applied the same line of thought to my stomach and bowel trouble, with the same results, only I had a well and normal stomach and bowels in view, instead of well and normal rheumatic joints.

This was the last of my doctor, drug, hospital or health resort bills. My wife hasn't since worried about something I could eat. I eat anything I like, as much as I wish, any time I get hungry. I didn't think of being nervous any more, so I haven't been troubled with nervousness.

There are scores of instances of cures, and also created diseases that prove conclusively, and definitely, that nothing in the world, could have caused it other than thoughts thought, or imagined by the patient. The Oxford boys' experiment case which caused a subject death by making him think, and believe he was bleeding to death, by trickling water over his arm. The fact was, he hadn't lost a drop of his blood. I noticed a few cases, referred to in a family doctor's book, written by the professors of the University of Pennsylvania. One of these is the case of a lady dying with hydrophobia by believing a mad dog bit her. The facts were, the dog only snapped her dress. Another is: a subject was made to believe he slept in a bed in which a cholera patient had died;

It's Too Bad We Didn't Know It Before

he developed the disease and died himself. The truth was, there had been no cholera patient in the bed.

In the *American Magazine* for November, 1923, is an article by Bruce Barton interviewing G. Stanley Hall, the world's most distinguished psychologist, in which reference is made of a cure by fright of a fifteen-year-old cripple boy. The boy entered the hospital with his knees drawn up under his chin. Anesthetics were several times administered; while the boy was unconscious his legs were flexible, only to draw up again immediately afterwards, and also states that the boy was firmly convinced, that he would never be able to straighten them. One day as he sat hopelessly gazing over the hospital ward, a man in the adjoining bed had a fit, and started wildly swinging around a knife. The boy jumped out of the bed and ran downstairs. The physicians took advantage of this incident by telling the boy he would always be able to do as he had just done. He was soon discharged, completely cured.

The running downstairs, and the verbal statements of the physicians and others around him, convinced him that he could be well. In other words, his mind was diverted, or perhaps it would be better to say: the thought conclusions enter-

Are Cures Still Mysteries?

tained in his mind were changed. My readers are very likely to say this was pure imagination. It is imagination! Be sure you have the correct understanding of the word "imagination."

Another somewhat similar case is described by William W. Walter in one of his books entitled: "The Christ Way." A man with paralysis was left alone in his home, it seems that an oil stove was about to explode, he jumped up and carried the thing outdoors. When someone came up, asking how he did it when he was paralyzed, he immediately returned to paralysis again and had to be carried back in the house. You see, this man forgot he had paralysis, his entire attention was forcibly directed to getting that stove out. If he had kept his mind or thoughts on something else, instead of having paralysis he would have stayed well.

It may be said this may be true but he couldn't keep his mind off of it. Perhaps not at the time, but he then knew the possibility of it, and he could seek, read or study and learn a way to do it, adding a little by practice. The study of mind, and thought, and think and reason reveals many possibilities, that would otherwise seem impossible.

Dear reader, there may be a question of where

It's Too Bad We Didn't Know It Before

does the sickness or illness come from that we never thought about, or how can we be sure that mind governs and controls our body entirely, or where do children (tots) get their ills from, when they scarcely know there are such things.

I wish to remind you that I cannot tell or show you all I wish to at once, I am giving it to you the best I can or in the way I think best. Just stay with me awhile and I will do my best to clear your difficulties.

There may be some who are ready to declare that this is mental science I am talking about, pure and simple. All pure or exact science is mental. That is, it requires the thinking, reasoning mentality to conceive it. Yet, I think you will find this different from the so-called "mental science" which designates both mind and matter as primal cause, which cannot correctly be; science, is scientific only, when it absolutely correct.

At this time I thought I was cured by applying the principles of Christian Science, and my wife and I were telling our intimate friends and relatives. I was very shy in telling even them, because I was almost sure they would not believe.

CHAPTER IV

STRONG ENTHUSIASM FINDS A WAY —

AFTER I was cured I knew the first thing for me to do was to get to work, and work was very scarce in the southeastern states at that time, during the first year of the World War, which caused somewhat of a panic in America, except around the munition factories. I knew it was useless to attempt writing land sale contracts, so I secured a job with the Eddystone Rifle Plant, which had a scout getting employees in our town at the time.

I went to Eddystone; began work with the intention of using my spare time in a systematic study of Christian Science, thinking this was Christian Science that I cured myself with and it was that which the Scientists had been trying to tell me all the time, but I did not know it in those terms or that language. I thought by mixing with the Christian Scientists actively in their church, going to their meetings and lectures (which I knew there were many nearby in Philadelphia and surroundings), studying their text-

It's Too Bad We Didn't Know It Before

book and other writings by Mrs. Eddy, I would soon understand and have it all fitted up with the way I cured myself.

As it was then, I could not tell anyone else about it as they tried to tell me and the way it was in the textbook, and expect them to get a logical reasonable understanding of it, other than ordinary faith as we find in practically all religious teachings.

I was engaged at this rifle plant until the end of the war, which was about four years, and during this time I did all of that just mentioned above. I joined their local church, and very little time did I use for anything else, except working in the shop, searching, studying, gathering information, any and every way I could on the subject of what makes people sick, and well, and why some are cured, and others are not.

When reading the Christian Science textbook, "Science and Health," by Mrs. Eddy, and other Christian Science literature, I would come across statements that indicated plainly that I, myself, with scientific thinking and deductive reasoning to a logical conclusion, had cured myself.

Then again, I would see statements indicating plainly that Divine Mind or God was the only healer and that I, myself, could do nothing.

Strong Enthusiasm Finds a Way

In trying to get straightened out on this question so as to know the difference between my mind and Divine Mind, I would converse with the older Christian Scientists or those whom I thought had the best understanding of it. When trying to tell them how I cured myself, they would rebuke me with reference to Mrs. Eddy's statement that Divine Mind or God was the only healer and that it was God who cured me, as we, within ourselves, could do nothing. This was usually followed by a lengthy explanation and finishing with the statement that I would grow in understanding as I advanced in its study, which, of course, would leave me about where we started.

After about four years' wrangling with this question, and many similar ones, and conversing with some far advanced Christian Scientists, I became so confused I found myself drifting back into bad health again.

If you are a student of Christian Science and are puzzled and baffled over such statements, and also such statements as: "God always has met, and always will meet every human need" (by Mrs. Eddy), and you are in need, and cannot understand why he is so slow, in supplying your real needs, I know just how you feel and I will be very glad to advise ways that will relieve you of your

It's Too Bad We Didn't Know It Before

difficulties, if you will address me, enclosing stamped and self-addressed envelope.

I decided to withdraw my membership and return to my idea, or original mind thought, deductive reasoning way. I was then so full of this confusion it was some time before I was correctly in my old harness again.

The teachings of Christian Science is really doing more good than is generally believed. Its followers are learning the importance of thinking more, better and stronger thoughts, but my craving enthusiastic consciousness would not allow me to stop here. I must go farther until I was thoroughly satisfied in my own mind as to the real cause of what makes people sick and well in a better or more easy way of understanding.

The way I was relieved of the many confusing and baffling questions that were crowding my mind reminds me very much of the saying of some writer (at present I do not recall whom) when he said: "No doubt it would be amazing to know truths discovered by some researchers who deemed them too startling to be made public."

Doctor Robinson, who is noted for his knowledge of history, psychology and practical philosophy, was four years lecturer at the University of Pennsylvania and later became head of the his-

Strong Enthusiasm Finds a Way

tory department at Columbia University, stated when writing for *American Magazine*, June, 1923, on the subject of the seven greatest Americans: "Finally I come to the group in which I am personally most deeply interested, what may be called 'The Thinkers,' who range beyond the confines of a particular art, or science, or profession, and endeavor to clarify our notion about men, his nature, possibilities, and destiny. Of these, four names stand out in my mind, four philosophers, as they would once have been called, whose insight is a constant source of wonder and excitement to me." Farther on he says: "The scientific man sees what others see, and then he looks hard and sees more, and then things do not seem to him as they did before." He adds William James and John Dewey, sixth and seventh on his list. The fifth is an internationally known writer who evidently considered his best work a book he prudently reserved publication until after his death, indicating there were truths or facts that should be, or he wished to utter, but he wanted to be well out of the way of the startling effects."

In speaking of these men of letters, Doctor Robinson says: "They are a kind of a distinguished achievements in which one plays a lone hand or at least carries on his work in solitude."

It's Too Bad We Didn't Know It Before

So, getting information of an existing book which was not on sale in the book stores in the ordinary way and which, I had reason to believe, would answer the many confusing questions in my mind is the way my satisfaction was gained.

Getting it was a difficult task, being directed from pillar to post, but with persistent efforts and pleadings I finally obtained it, not saying anything about the price.

Containing truths and facts which are too startling to the unprepared minds is why he holds this work in seclusion.

Occasionally I may use words or statements that are his and not mine; in so doing I will make indication as thus: Mr. Blank. At present I will withhold his name and title of the work.

Through the study of this book I have learned much. It did more than clear up the many puzzling question, which, for a long time, I had been storing away in my mind. It made plain and verified the way or method I used in first curing myself as being scientifically correct.

The author covers the subject of what makes people sick and well most thoroughly; he leaves nothing to confuse. He touches on various heal-

Strong Enthusiasm Finds a Way

ing methods, all the way back to the beginning and up to the present.

I tell you plainly he reveals truths that the average layman does not believe any human being is capable of knowing. As far as I have learned the writing of this book is the greatest work on the subject ever written by anyone in any age.

Very few realize what a deep scientific thinker the author of this work is. Ages will come, and ages will go, but this man's work will live forever.

I have stacks of newspaper and magazine clippings and numbers of books by many writers dealing with this subject. I value "this book" more than them all.

Many writers have attempted to explain why people are sick or well. He correctly states the best method, the plainest I have seen yet, and to his work I give credit of being the greatest contribution to my knowledge on the subject.

"Can We Plan Our Future?" is the title of a short article appearing in *Collier's Weekly*, January 12, 1924, by Robert L. Duffus, who also quotes Professor Robinson, previously mentioned and bringing out a thought in a direction which many do not often think. He says:

"When I was a boy, which was the day before yesterday, the automobile was a curiosity, the air-

It's Too Bad We Didn't Know It Before

plane a fool's dream, the radio unheard-of, the steel-frame building an experiment, the motion picture just coming in. Since the turn of the century these and a few other inventions have altered the face of the world and the habits of mankind more than either had been altered since the discovery of America. Every one who is now past thirty began life in a stage of civilization which is now as out of date as the dodo. Call it the horse-and-buggy era, if you like. It's gone.

"This transformation, of which the World War was one symptom, was the work of a small number of inquisitive men working in laboratories. It was the result of applied science. Now what is science? Let me quote James Harvey Robinson, author of *The Mind in the Making*, and, more recently, of *The Humanizing of Knowledge*:

"Science is nothing more or less than the most accurate and best authenticated information that exists, subject to constant ratification and amplification, of man and his world. It is by no means confined to stars, chemicals, physical forces, rocks, plants, and animals, as is often assumed. There is a scientific way of looking at ourselves—our thoughts, feelings, habits, and customs; at their origin and interworkings. Science, in short, includes all the careful and critical knowledge we

Strong Enthusiasm Finds a Way

have about anything of which we can come to know something."

"This sounds simple and obvious and human, but it isn't. The scientific method is new—just how new many of us fail to realize. We can date it, if we like, from Francis Bacon, who died six years after the landing of the Pilgrims, and we may say that it did not become an all-conquering influence until after the American Revolution.

"Careful and critical knowledge" came late in human history, for the simple reason that it comes hard to human nature. We fondly believe that we are reasoning creatures, but in reality we are emotional and instinctive creatures who sometimes reason. We hate to alter established habits of body and mind, no matter how foolish and illogical. A scientist is entirely different. He likes more truth than the rest of us can stand. For this reason we common men have been prone to hit the scientific head whenever it showed itself.

"So a peculiar thing has happened. The scientists have gone off by themselves and made a magic that even they didn't foresee and don't wholly understand. This magic is transportation and great cities and wars and Ford factories and much else that will occur to anyone who sits down

It's Too Bad We Didn't Know It Before

to make a list. These are the mere by-products of science, the symbol and prophecy of its coming power for good or evil. And the common man has taken the gifts of science, but gone on thinking with his spinal column, his liver, his adrenal glands—with anything but his brain and in anything but a 'careful and critical way.'

"The politicians in the Kentucky and other legislatures"—to quote Professor Robinson again—"think themselves competent to decide whether the State should grant funds to any institution in which man's animal extraction is taught; the politicians in the New York Legislature provided that no one should teach in the schools of that State who was known at any time to have expressed any distrust of our institutions."

He goes on: "Nothing could be more diametrically opposed to the cultivation of a scientific frame of mind. Education ought to be largely devoted to the issues upon which the young as they grow up should be in a position to form an intelligent opinion. They should understand that scientific advance has greatly altered, and promises still further to alter our environment and our notions of ourselves, and possibly the expediency of existing moral, social, and industrial standards. We should have a dynamic education to fit a

Strong Enthusiasm Finds a Way

dynamic world. The world should not be presented to students as happily standardized but as urgently demanding readjustment."

Professor Robinson fears that if the habit of "careful and critical thinking" isn't instilled into the minds of school-children, science itself, with all its precious possibilities, may be swamped in a wave of ignorant opposition. If there is to be rapid progress, the scientific habit must become general. The scientists must come down off their high horses, translate their conclusions into language everyone can understand, and "rehumanize" that vast store of "vital knowledge" which is at present "torn up into fragments" and "shuffled into large piles labeled history, philosophy, psychology, philology, anthropology, ethics, politics, economics, astronomy, physics, chemistry, biology, geology geography and botany." And educators must cultivate "a new intellectual mood, a new tolerance of intelligent divergence of opinion, a new appreciation of the rôle of knowledge in human planning.

"The last word is the most significant. Science, represented not by a few specialists in laboratories, but by all of us, must make possible a planned civilization. The present one is haphazard rather

It's Too Bad We Didn't Know It Before

than planned, and—well, take a good look at it yourself.”

Our literature is the driving wheel of rapid progress. From it we can learn in a short time that which required others many years, maybe a lifetime to find out, when presented in language anyone can understand, and there are plenty of commonly understood words to do it.

By this, we see the importance of having all literature presented in such a way that will not cause us to waste about one half of our time trying to find out what is meant, which is one of the causes this book was not out long ago.

CHAPTER V

LOOK WHAT YOU HAVEN'T THOUGHT OF

I AM now going to say a little about that which you may call almost nothing, so simple it is, foolish maybe to you. I am going to ask you if you know what a FACT is?

I am pretty sure you know what a fact is, and I am also pretty sure you have never thought, or know how strong, or powerful it is.

So I will ask you to think, ponder, and remember, that a fact is, always was, and always will be, the truth about anything and when you know the truth about anything you know and are sure of the facts.

I know it seems foolish, but look, five and five are ten, isn't it? Five articles added to another five always did make ten, it never could and it never can be a bit more, nor less. We don't care how smart anyone is, or how much authority anyone has, he can't move it; even if he hooks all the locomotives and cranes in the world to it, he can't move it. He may place all the most powerful hydraulic jacks, one behind the other, behind it, with the locomotives and cranes in front, and all

It's Too Bad We Didn't Know It Before

together may jerk and struggle, yet it will still be there. It makes no difference what happens it is still there.

That is a FACT, and it is the truth.

Now then, I am sure you will stick to a fact when you positively know it is a fact.

I know the greatest difficulty the sick will have in trying to get well, is sticking to the facts. If they will stick to facts, regardless of what turns up they will not cheat themselves out of getting well.

So now, not only for Heaven's sake, but for your own sake, and for the good of your loved ones, stick to the truth when you know it is a FACT, just the same as you will now stick to the fact that five and five are ten, regardless of what anyone thinks, says or does, and you will not be sick very long if you will follow me carefully.

I will now ask if you ever had an ache, or pain, when you did not know it?

Of course not, because if you didn't know it, you were not conscious of it, and you did not have a pain when you didn't know it.

You know that is a fact. If you are not thoroughly convinced that it is a fact, then wrangle with it until you do know it, before you go any farther. It is a fact and you can't move it.

Look What You Haven't Thought Of

I have often heard it said: "I often awake in the morning with the headache"; as if they had the headache before they awoke! If they did it was a dream, and as soon as anyone knows it was a dream it is then gone. Or, if they had the headache after they awoke, they then knew and was conscious of it.

So, any way you can figure, a pain is a pain only when you know it. And when you do not know it, it is painless and a painless pain is no pain at all.

Now, mark that down.

Taking for granted that you are well aware of these facts about the pain (and I know that you do know they are facts, you only needed to have your attention called or reminded of them, or perhaps you never saw them all hooked together as I have them) and are determined to stick to them through thick and thin (and I know you will when you think of the fact that you are cheating yourself, and your friends, if you don't), I will proceed to remind you of how to stop knowing aches or pains when you know you have them.

Did you ever learn anything without thinking? No, because you must think in order to learn that which you wish to know. Then it is a fact that you must think in order to know.

It's Too Bad We Didn't Know It Before

You know that is the truth, and another fact you can mark down.

Now what is it that does all the thinking, and consequently all the knowing? It must be "mind," because anything in existence that is conscious thinks, reasons and knows must be and is "mind," nothing else can know anything but "mind."

Then it follows that mind knows all that is known, or can be known.

If you try to reason around, trying to find something else that did have intelligence, or know anything, and you did reason out something, it would still be mind just the same, anyway you fix it.

So, after all is said and done, the thinking thoughts of mind start and stop everything. If it didn't, not anything would know what, or how to start to do, or begin any activity whatever. After following this closely, you know they are facts also, and that shows us plainly that we are individual beings with a mind to think and reason with, which is a part of all the mind in existence. Just as a bucket of water is a part of all the water, all the water is all the water, and water is water anywhere.

We have now reasoned and worked things out here to where we have only one thing left to deal

Look What You Haven't Thought Of

with, and that is our own mind of consciousness. When we are thinking and reasoning things out, it is our mind in action; and when anyone's mind is in action, it is doing something. It is either constructing, or destructing, according to the thoughts entertained.

Going back to the question of aches and pains. Let us see if we can reason out how these aches and pains seem to get in our joints, limbs, muscles, or any part of our body.

We already know positively that our feet, legs, joints or muscles cannot think and know anything, because it, or they, have no mind of its own.

To be solid on this question so we may mark it down as a sure thing, a FACT, we know a man can lose both of his legs and also both of his arms, yet his mind is just as good as before (of course, I mean when he gets over the shock). He can think and reason just as good, if anything better, as he has had experiences that have taught him a good bit about himself. This shows conclusively that a part of his mind was not in his joints, muscles or limbs, as he now has as much, or more, than he had before, and there is nothing left but his head and body. In other words, he, as we call him, is about one half gone.

Now we can mark it down as a positive fact

It's Too Bad We Didn't Know It Before

that an ache or pain cannot possibly be in our muscles or joints, because they have no mind to think and know, and there is no pain where there is no mind to know it.

The same line of reasoning will show that the mind is not the brain. No later than this week I saw where a nail was taken from an eleven-year-old boy's brain (inflicted with an air rifle) and he walked from the hospital in command of all his faculties.

Our records show that the size or weight of anyone's brain does not determine how much or how little intelligence he has. The brain of some of our deceased most intelligent men were found to be very small or light. We can go on and on and get more evidence which will prove conclusively that our mind is what, and where our thoughts are, or what we are conscious of.

Some may say: "Well, where is the pain, then?"

Answering this I will say YOU KNOW the pain cannot possibly be anywhere else except in your own thinking thoughts, of the pain in your own mind; and the moment you change your thoughts from the pain to some other subject that minute your pain is gone.

Some rheumatic sufferers may say: "I some-

Look What You Haven't Thought Of

times have darting or shooting pains in my muscles and joints, even before I know it." The darting and shooting pains are, and must be, the darting and shooting thoughts of pain. So you must stay on the watch, when one darts, cut it off before it has time to shoot very far.

Do not say the nerves feel the pain, because the nerves do not know what a pain is; they could not feel unless they knew how or what a pain was. Suddenly change your thoughts, then see what the nerves have to say about it.

When you change your thoughts, you positively KILL and STOP the PAIN.

The pain is, and must be, your thoughts of pain; it is a fact you CAN'T MOVE IT.

"Easier said than done," I may hear some say. Yes, I will agree, yet you can do it.

For illustration, you go out and spade up the garden, ride a bicycle, or play a game of baseball, when you are not accustomed to it, and your muscles get sore. You say: "My muscles are sore because I am not used to it."

If you keep up the same exercise daily, after a few days the soreness is all gone.

The reason the soreness goes away is because your conscious thinking thoughts of soreness

It's Too Bad We Didn't Know It Before

gradually wanes, and finally fades completely out, then you say you are now used to it.

You can change your thoughts instantly to good feeling, strong and healthy thoughts, you are then in this state of consciousness. Even if it is only a few moments at first, you will soon become used to it, and the old miserable state of consciousness will soon fade completely away when you become accustomed to thinking, continually, or, at least more, or longer, ease thoughts than disease thoughts.

It may be difficult at first, but if you keep after it until you get these facts well set and indelibly impressed on your mind, the results will automatically appear. I said automatically, not "auto-suggestion," yet I say if you like auto-suggestion and can get results with it, keep it up. The method described here in this book will aid in getting quicker and better results, or if at times you can get results, then again cannot, use the information given in this work, you will double the strength of it, thereby getting results where otherwise you would not. This applies not only to auto-suggestion, but to any other suggestion, health or business.

I will also say it is, indeed, a very good slogan to think: "Every day, in every way, I am getting

Look What You Haven't Thought Of

better and better." It keeps you consciously reminded to do better, and you know the way to do better is to put on your thinking cap and reason things out, and roll up your sleeves and go after it.

Having reminded you of the facts that your mind is where your thoughts or consciousness is, you now know the proper thing to do is to get your mind off your illness, whatever it may be, then there will be nothing left but the effects of your previous ill thinking thoughts. If it were tuberculosis, rheumatism, cancer, stomach and bowel troubles, or it may be kidney, liver or heart trouble, whatever it is, your body shows the effects of it, and they are the effects of your thoughts.

You no doubt know (and I have touched on this question before) that your mind or thoughts govern your body and the facts prove it. You also remember the word: "imagination" means to plan, plot, create and construct; then, that is just what you have unwittingly done to yourself.

Now that which you must do, is, turn right around and undo that which you have done (as Mr. Blank says), unthink the thoughts you previously thought, and be careful you do not let any obstacle be in your way, such as the germ theory, or the inheritable idea. The facts show that all diseases are caused by the general dis-

It's Too Bad We Didn't Know It Before

eased thoughts, entertained by most or all the people, uneasy or fear being the beginning. Just as it was when the man died with cholera, thinking he caught it in the bed where a cholera patient died, and wasn't so. Many similar instances could be mentioned.

To make you solid or sound on this question I will mention more incidents.

Not very long ago scores of people died with the Spanish influenza, believing in the contagious and germ theory about it; as soon as the people began to find out the contagious and germ idea was all a theory, and not facts, the flu lost out and died away. Why? Because they ceased thinking the influenza, fearful thoughts about it, then there was not anything else to sustain it. I guess you recall to mind the experiment the Government had at Goats Island, securing fifty volunteer boys to try out the germ and contagious theory. They exposed those boys in every way they knew, and it seems that they tried their best to make them have it, yet not one of them caught it. These boys were volunteers and were not afraid.

The Oxford boys caused the felon to kill himself with his own thoughts.

Since we know our mind governs our bodies, it is easily understood that fear, anger, hate and

Look What You Haven't Thought Of

worry cause disease. Because the body must and does automatically act, and follow these unpleasant states of consciousness. You have undoubtedly noticed how anyone loses his appetite for food when they get angry or worried, even though they were hungry. Anger, worry, fear or hate will destroy desire for food.

When they were hungry (pleasing state of consciousness) the appetite or gastric juice was flowing; as soon as they became angry or worried (the body follows) the gastric juice was checked, the circulation of the blood changed or followed also, the entire body changed and followed this state of consciousness. A continued or habitual worried fearful state of consciousness has the entire body working or acting bad, this is when we say our whole system is out of order; when our whole system gets out of order, it causes stagnation and accumulation, then this accumulation is where the germs multiply, thrive and have their being, just as they do with any other foul matter.

Then the doctor's diagnosis shows there are germs, which are believed to be the cause of the trouble; this increases the worry and fear, which increases the accumulations, and unless the doctor has some drug, serum or vaccine which he knows

It's Too Bad We Didn't Know It Before

will kill these germs, or the change of consciousness is brought about some way the patient will soon complete his journey to his grave.

Getting back to the worry question, I read of experiments made to determine emotional effects, which showed that the blood was perfect when in pleasant state of consciousness, and imperfect with the unpleasant, also experiments which prove conclusively that food which was being normally digested was checked by anger, worry, etc.

I have data collected from various sources and some are really startling to those who have not been on the alert for such; the few here mentioned should be sufficient.

In a published article Dr. Arthur L. Holland, a noted stomach and bowel specialist, said: "We have positive evidence that the sight of food, the sound of food being prepared, and the odor of food will cause the stomach to secrete what is known as the appetite juice, this appetite juice is of practically the same composition as the true gastric juice. If it is checked because of unpleasant emotion, relatively little true gastric juice will be secreted. On the other hand appetizing food served when the emotions are those arising from

Look What You Haven't Thought Of

happiness, laughter, pleasant music, have the effect of stimulating these juices plentifully."

Farther on he says: "Many investigators have made experiments which strikingly confirm the theory that it is important to eat our meals when we are in an agreeable frame of mind. One scientist, by means of a stomach pump, removed from the stomachs of some dogs the food they had eaten when undisturbed and apparently happy. Examination of the food showed that digestion was progressing normally. On another occasion he allowed the dogs to be teased and annoyed by other dogs while they were eating, and this time the examination showed that the dog's digestion had been greatly impaired, owing to the decrease in the secretions.

Any strong sensation of fear or anger causes the adrenal gland to secrete adrenalin, and for some time after such an emotion the proportion of adrenalin in the blood is considerable above normal. We know that the proportion of adrenalin in the blood has to do with regulating the blood pressure, and it also has a definite effect upon the various secretions, particularly the gastric juice. I can best show you the physical effect of these emotions by telling you of an experiment made upon cats.

It's Too Bad We Didn't Know It Before

The blood of a cat was tested to determine its normal content of adrenalin. The cat was put in a cage and teased until it showed signs of anger. A test of its blood then showed that the proportion of adrenalin was considerably higher. As the cat was angered more and more the proportion of adrenalin in the blood continued to increase. Finally, the teasing of the cat being continued, the adrenalin content sank back to normal. Then it dropped far below normal. In the end, the function of the adrenal gland was completely destroyed. After two or three days of teasing, the cat was really a crazy cat. The secretory functions in every part of its body had probably been affected.

You can see from this how disastrous the effect of strong emotions of fear or anger may be upon the digestive process, especially if these emotions occur at meal time. The effect of these emotions at other times may be less apparent, but in the end they may be just as severe. Perhaps you have learned from experience that a "fit of anger" leaves you uncomfortable for hours afterward, and the effect may last for days. Intense anger lasting for a period of some days might lead to injuries which could not be repaired for weeks, and they might even be permanent.

Look What You Haven't Thought Of

Eat your meals in such a way that you get the greatest possible pleasure from them. Then forget them. Your stomach and intestines will do the rest without any hint from you.”—From *American Magazine* 5-23, reported by M. K. Wiseheart.

If I could have only run across such a doctor during my long years of miserable suffering from stomach and bowel trouble, who knew this and would have told me or given me a paper explaining these experiments, facts, etc., how much suffering, time and money I would have saved! We see now in case of indigestion the first and best thing to do is to think about some delicious dish, fruit or any certain food which we like the very best of all; thinking how delicious and palatable it is, and by jokes, music, etc., get into a happy state of consciousness, and it will start the gastric juice flowing, digesting the food causing the trouble and creating hunger.

Then indigestion, taking pepsin tablets, dieting, etc., is a thing of the past. Eat what you wish, as much as you wish, the way you can enjoy it most, then as he says: “Forget it.”

Worry does not do any good, and you know it does do great harm. It is and always was an established FACT. You see the all-important is

It's Too Bad We Didn't Know It Before

to keep in a pleasant, harmonious state of consciousness, so laugh, smile at all costs. Laugh your troubles away.

I know and you know lots of people who laugh at their troubles; they look on the funny side of their predicaments. Some will say there is no funny side, there is if you wish to see it. Change your thoughts regardless. A pretty girl caused a roaring thrill of laughter when she sang "Tears are out of place on faces made to smile."

When you have difficult problems to solve it matters not the kind, whether it be health, business, finance, poverty or domestic.

The very first and all important thing to do, is to positively refuse to worry about it. Then you can clearly think and reason it out and arrive at a conclusion regarding the proper thing to do about it, under the existing circumstances and conditions. This can be done without worrying, and if you will do it without the worry, you will progress much faster in every way.

On the other hand, if you worry with your problems, they seemingly become more complicated, because in worrying you become agitated, confused, and the solving of the problem is delayed, and the more worried you are, and all

Look What You Haven't Thought Of

the while you are worrying, you are making yourself sick.

Should the problem be such that you cannot think and reason it out without worrying, the best and quickest way to get relief is to cease thinking of it for the time being, get in a pleasant, harmonious state of consciousness, then get some competent person to solve it for you, or it may be of such nature that it can be delayed until such time that you can think and reason it out without worrying.

Really there is no worry about any problem; the worry is only the worrying thought entertained. So for your own valuable interest, please do not worry.

Positively refuse to think the worrying thoughts. It makes you sick, it is painful, it is expensive, it bars you from work, it makes your business sick, it is easily understood how disastrous it is.

If you are sick or your business is sick, cut out your worrying, reverse your thoughts, cure yourself, straighten out your affairs, cure your sick business.

It can be done; it is being done; others are doing it. Many do a thriving progressive business even during what we call hard times.

It's Too Bad We Didn't Know It Before

If the salesman is slow, drowsy, lacking energy ; there is something not satisfactory in his mind. He needs to settle this question, some way, somehow or other, of course in an honorable, justice to all, way. Then he can have all necessary pep, thereby benefiting himself as well as others.

The basic and most vital question with all of us is, being well and strong, with a good clear mind to think with.

Another obstacle that may hinder some, is the belief that certain localities are unhealthy ; that is another theory that facts prove to be false. While we do not approve of any unsanitary condition, yet we know there are many who have lived all their lives in filthy, dingy quarters, and some in low, marshy, filthy lowlands, that have been well, strong and healthy all their lives.

There is a certain case I often recall to mind with interest. When I was growing up on a southern farm, in the latter part of my teens, there was an old colored man ; I guess he was then about sixty years old. He followed the occupation of cleaning out ditches, wells, etc. ; in so doing he was continually wet, muddy, and filthy day after day. He lived all alone in a small hut which was far from the class of cleanliness. When he finished a job he did not change his

Look What You Haven't Thought Of

clothing before he went out to the next, which was, perhaps, miles away. It seemed so dangerous to me, one day I asked him if it ever made him sick; he surprised me with the reply that he had not experienced a day's sickness in all his life, not even as much as a headache or toothache. This old darkey was so ignorant and knew so little about dis-ease (as Mr. Blank expresses the word disease) that he didn't even know how, or what a headache really was.

It is indeed wise to be ignorant of dis-ease.

All the child knows about dis-ease is that which it has been taught. Parents should learn and know it is not folly to permit the child to choose in reason its own food, and as much, and at any time it desires.

The strongest thought rules and governs. Mothers, you know your mind and thoughts govern your feelings; and your mind and thoughts govern the feeling of your child before it was born, so does it govern the feelings of the child after it is born, until it gets old enough to think and know dis-ease and ease stronger than its parents.

Parents say the baby is sick. The quickest way to cure the child is to do that which you think should be done; that is, use whatever remedy,

It's Too Bad We Didn't Know It Before

doctor or specialist you think best, then attract the child's attention to ease continually or as much as you can, together with your own thoughts, just as you would in treating yourself, think, imagine, sense, feel and see the baby well instead. Then watch the baby improve even though the doctor is treating it or you have given it soothing syrup. Imagine and see it well anyhow, and don't let the germ theory bother you. Be careful of your action in the presence of the child that you do not cause it to think more sickness instead of less.

Changing consciousness, as before mentioned, to ease, stops accumulations which disease creates and as soon as accumulation ceases the disease begins to disappear. In fact, if well people caught disease germs any and every where, we all would be dead.

Note what Dr. Alsaker, the successful New York physician known as a new type physician, says regarding germs as we see it in the *Success Magazine* for August, 1923:

"The germ theory is in the saddle. The theory is plausible, and those who do not give the matter of disease causation special attention are almost sure to believe it. Why? Because they have

Look What You Haven't Thought Of

been in the habit of accepting what the medical profession says as gospel truth.

“Doctors are not necessarily right. The majority of them have never been right to date, and they are not right today in trusting the germ theory. They were not right when they said that evil spirits caused disease; they were not right when they blamed black bile (atrabile) for disease conditions; they were not right when they called vapors and humors the cause of disease. We have to laugh at the nonsense of our predecessors. Medical history is one.....comedy.....
....., a comedy because when we read that a certain word, or genuine dragon's blood, or powdered horn of unicorn (which never existed), or bird dropping, or ground skull of a criminal, would prove to be absolute cures, we can't help smiling. In a hundred years they will be reading of our faith in the germ theory and smiling at our credulity.

“Germs are present in disease, but they do not cause disease. If germs really produce disease there would not be a warm-blooded being alive on earth. For germs are everywhere. They are in food and water; they are in the air; they are in the ground. Every place fit for human habitation

It's Too Bad We Didn't Know It Before

is populated by germs—germs by the million and germs by the billion.

“You and I have the pneumococcus with us at various times—sometimes for weeks. All of us carry around some thousand pneumonia germs—so-called—at times. Why don't we get pneumonia? Because the pneumococcus is not the cause of pneumonia. The pneumonia comes first, and then the conditions in the lungs are just right for the multiplication of germs. Ask those who examine the sputum in pneumonia if the pneumococcus is the only germ found. They will tell you that numerous strains of germ life are present. The congestion of the lungs and the presence of excessive waste is a condition upon which numerous germs thrive. The pneumonia comes first, and then there is a great multiplication of the germs. In other words, the germs are an effect, not a cause, of the disease.

“Then there is tuberculosis. No civilized human being can possibly live to maturity without eating or drinking or breathing tubercular germs. About one-seventh of the human race dies of tuberculosis, but if the tubercular germs could produce consumption, not one of us could live to be thirty-five years old. The bugs would get us long before that time.”

Look What You Haven't Thought Of

Your mind, consciousness, governs your body, pleasant or unpleasant, uneasy, sick, thinking thoughts, and this unpleasant state of consciousness, causing accumulations, in which, of course, germs are always found. Change your mind and destroy the disease.

If you think a little, you can recall to mind instances of cures of those afflicted with disease said to be caused by the germs, such as tuberculosis, who have perhaps changed localities and gotten well after all other efforts failed.

We can't say changing location killed the germ, because others in the same locality contract the same disease and change with the same results, or vice versa.

Changing localities, the surroundings in general, often change states of consciousness, sometimes it does and again it doesn't, the former get well and the latter do not.

Disease dies or thrives according to the way the belief or consciousness is. Be careful you do not get the idea or form the opinion that I advocate or say the vaccination or quarantine rulings, such as for smallpox, does not do any good and does all harm. This question can be answered both ways, yes and no, according to the existing conditions at the time.

It's Too Bad We Didn't Know It Before

There are some localities that would suffer disaster if deprived of the vaccine quarantine method for curing and checking spread of the disease. It would be folly to violate these health laws, as it will increase the fear, thereby injuring others, as well as yourself. In such localities when a case is discovered a staff of health officers, doctors, police, etc., jump on it with both feet, then everyone believes they have stamped it out before it had time to spread, therefore, they have no fear and forget about it and the disease is checked. On the other hand, if they are frightened out of their wits the results will be the opposite, as it seems to have been the case in England and Philippine Islands according to reports. England started the smallpox vaccine quarantine rulings, and it seemed the more they vaccinated and quarantined the worse it got, so they cut it out, and now there is no compulsive smallpox vaccination laws, and the mortality rate from this cause is around the lowest. The results in Philippine Islands being the same, only worse. It seems that when the vaccine quarantine method was introduced it frightened them as (learning smallpox was coming or already at hand) if the devil had been let loose down there, and nobody knew how

Look What You Haven't Thought Of

near he was hiding, and the smallpox mortality rate went sky-high.

Somewhat similar instances of variations were noted with New York, Philadelphia and Atlantic City during the infantile paralysis and influenza epidemics some years ago.

During this time we read from the editorial columns of the *Philadelphia Inquirer*, Sept. 16, 1916, one of the largest daily newspapers in the Eastern States, as follows: "Not a plague but a panic. For adopting a common sense method of handling infantile paralysis Atlantic City is to be commended. Here is a city that has been crowded throughout the year. Its guests have been numbered by the hundreds of thousands, coming from all parts of the country. The figures are placed at 2,000,000 by Mayor Bacharach, including a quarter of a million of children. Here, if anywhere, according to theory, there should have been an epidemic. But there have been but twenty-two cases of paralysis in all, five of which were returned to Philadelphia. Of the remaining seventeen, not one proved fatal. There is a record for you!

"Atlantic City has not been neglectful. It has kept itself clean and has examined the certificates of children and maintained a general oversight

It's Too Bad We Didn't Know It Before

after their arrival. But—and here is the important point—it has refused to carry on a campaign of frightfulness, and to this fact it believes that very much of its remarkable freedom from paralysis is due. The disease is not new. It is usually in evidence, but this year it has broken bounds. Had other cities pursued the course of Atlantic City; had the public not been frightened out of its wits; had the authorities gone about their duties without hysteria, would there have been any such death roll as there has been? We very much doubt it.

“We cannot recall when there has been such a studied effort to produce fear. It began with the medical officials of New York. The modern method of preventing disease seems to be to frighten everyone to death in an effort to escape it. In any event, New York medical men did their very best to give every parent a miserably wretched summer, and those of other cities have been quick to follow their example. Every mother has been made nervous. Every father has feared the worst. Let a dozen physicians get together and manufacture a new disease and placard its mythical symptoms and that disease, which never had existence, will have its run. There is no doubt in the world that great impetus

Look What You Haven't Thought Of

has been given to infantile paralysis by the fear that has been forced not only upon parents, but upon children, and it is remarkable to what an extent the newspapers and magazines of the country, including medical journals, have taken up this idea.

"Infantile paralysis has never been a 'plague'; it has been a panic, and well would it be if the medical authorities everywhere would take the lesson of the panic to heart and govern themselves accordingly in the future, for to their mistaken zeal much of the summer's suffering is unquestionably chargeable. The experience of Atlantic City proves it."

You will notice New York stirred up quite a bit of fear, realizing their mistake (which is well described by the *Inquirer*, and no doubt this and similar articles are responsible for the turning of the tide). Later, when the influenza began they did just the opposite, with opposite results, as we read from the Rutland (Vt.) *News*: "What is true of influenza is true of most diseases. Fear, fright, a mental condition, is responsible for most of them. Those cities that declared a quarantine last year on account of the epizootic or influenza epidemic—making a great bullabaloo and frightening emotional people—all showed a larger fatality

It's Too Bad We Didn't Know It Before

list than New York, where no quarantine was declared and all schools and public meetings went on as usual."

Also, what the *Philadelphia Inquirer* says about it: "The board of health is to consider on Wednesday (October 23, 1918) the question of lifting the ban on churches, theatres, and other places of public gathering. In New York, where there has been no ban, influenza has been far less prevalent than here, although New York's population is much greater. Very wisely, New York declined to start a panic, which a general closing down would have done, and as it actually did do here."

For the purpose of completely clearing your mind of fear of germs I will mention this one, clipped from the *Christian Science Sentinel*, December 27, 1919, quoting the *Rocky Mountain News*, Denver, Col. There is more in the article, but I will give only that pertaining to germs and drugless healing, which should be sufficient, as follows: "As a result of the lack of success of the medical profession in trying to prevent and cure disease by treatments based on the germ theory, the number of people who depend on drugless healing is rapidly increasing. In an article in a medical magazine, Ely G. Jones, M.D.,

Look What You Haven't Thought Of

of Buffalo, recently said: 'As physicians we have failed in our duty to the sick; we have failed to find a definite treatment for the diseases common to our country. As a result of this sad state of things there are thirty-five million people in the United States that depend upon some form of drugless healing when they are sick * * *.'"

Another from the *Christian Science Sentinel*, November 1, 1919, quoting *Detroit (Mich.) Free Press*: "The following facts, vouched for by a prominent physician connected with the Detroit board of health, are worth pondering at a time when the air is filled with flu germs and with cautions, warnings, preventive measures, and treatments of the disease. While the state flu ban was on, one of our hospitals, which is used expressly for contagious diseases, was crowded to its utmost capacity with hundreds of flu cases. The nurses, accustomed to handling contagious diseases, took the same general precautions in flu cases as in all others. Not one of them got the flu. A few cases overflowed into another hospital, ordinarily not used for contagious diseases. Here the nurses took all the precautions specially recommended against flu and sixty of them came down with the disease. Doubtless fifty-nine of the sixty

It's Too Bad We Didn't Know It Before

overlooked one precaution—they forgot to be unafraid.

“Add a bad scare to an ordinary cold, and fever is almost certain to appear. The fever invites other complications, quickly wears down bodily resistance, and there you are—ready for pneumonia, followed by flowers and slow music. Prescription: Avoid taking cold, but if you do get one, don't think the wheeze of your pipes is Gabriel's call blown through a flu trumpet.”

It is not surprising when you see an article in the *Evening Bulletin*, Philadelphia, Pa., February 26, 1919, headed: “Some can't get diphtheria. Some persons are born with something in their blood which makes them immune from diphtheria, according to the New York City Health Department.”

Now, then, what is that something in the blood these health authorities are talking about? It is not difficult to see it is the same something that was in those nurses that did not get the flu just mentioned above, it is the same something that was in the fifty volunteer boys in the Goats Island flu experiment. It is the same something that I am striving my best to put in everybody else who reads this book and it will be in them likewise should they give it due and careful consideration.

Look What You Haven't Thought Of

It is the same something that prevents a child from being afraid of the "ghost what ain't." (Parlette.)

So, never any more, as long as you live, be afraid of the germ "ghost, what ain't."

Some may say: "Well, what are we going to do then, when some of those contagious diseases do begin; sit and hold our hand, let it have its run and kill everybody it wants to?" Eh? As you say, should the health department and the public press give notice to be careful, the public then gets frightened and that makes it worse, so there we are.

The best thing to do is to let the public know it is a "ghost what ain't"; those that have it were and are afraid of the "ghost what ain't."

If you will pardon my expression I will say the best way to let the public know it now, since practically everybody is afraid, is to get some of those high-powered salesmen who have read so much psychology that they can go out and sell any man the moon, at a high price, and the stars to his wife and children on the side.

Give them the facts and a small part pro-rated cash and I think they will turn the trick quicker than any other way.

We all know at times, even with indisputable

It's Too Bad We Didn't Know It Before

facts, it is a very difficult task to prove to your own satisfaction so the frightened can clearly see that the ghost is really the "ghost what aint." They are so sure of it they are afraid to let you lead them near enough that they may see, for sure, that you are right, and be convinced that you are not the tricker of the trick.

Still I do not think the germ theory will last very long, as it is fast being recognized as a theory only, from such results as described above.

So forget about all these many different causes which you believe have made you sick. You are now learning the facts, so there is nothing to fear. When the fear is completely gone the many causes will not be causes to you. There is only one cause, that is the state of consciousness, be it good or bad, which results are sick or well, poverty or plenty.

Having gone with me thus far, all probabilities are, you are easy in your mind, sensing and feeling at ease.

Now what you need to do is to keep your mind full of well and strong, constructive thoughts. Think about how your body would look if you had never been sick, then you will have a picture of yourself as well and strong. Never mind about

Look What You Haven't Thought Of

the contradictory, imaginary idea about it, because, goodness knows, that is just what you need to do.

If you wanted to build a house you would first imagine, think, and draw a picture of it in your mind, so you would know what kind of a house you were going to build.

Do not forget imagery, upbuilding thoughts are constructive. You can build your body back, as it was before, or like you reasonably wish it to be, by constantly continually thinking, sensing, feeling, imagining, and seeing yourself well, strong and healthy. Aim at it. Feel that way, and act that way. It will gradually grow back to normal.

It will grow fast or slow, according to how strong or much you THINK and KNOW the FACTS. It is nature and you know nature will do it, if you will use it. You have it, and plenty of it, just as long as you have a mind to think with. Therefore, open up yourself, let the power of nature in, think it, sense it, feel it. The stronger, larger the dose the better.

CHAPTER VI

MARVELS ANALYZED, HOW ACCOMPLISHED, CONCLUSION

ONE of the most remarkable strength, body and muscle development is that of "Farmer" Burns, a famous wrestler, who has held three world's championship titles and lost only seven matches out of 6000.

Generally speaking, the public is not very much interested in the sport of wrestling; but the achievements in health and strength accomplished by the professional wrestlers are, indeed, object lessons in health. We care nothing regarding the source of good, valuable ideas, so long as they are good they are worthy of careful consideration.

I consider a good professional wrestling show a good, big dose of health and strength.

There is a splendid article in *The American Magazine* for April, 1922, by Hugh S. Fullerton. In the course of this article the writer says: "Once he visited Frank Gotch's training quarters and found 'Farmer' Burns sitting on the floor, back against the wall, reading Shakespeare. Knowing

Marvels Analyzed, How Accomplished

he was born a farm boy, reared as a railroad laborer, and trained among wrestlers and fighters, and should love Shakespeare, he made some poor joke about it.

“Replying Burns said: ‘I figure it this way. The weakest spot in a wrestler’s body is the one to attack, and a wrestler must not have weak spots. If I have weak leg muscles, I’m an easy mark for the toe hold. If my wrist is weak, the other fellow will get an arm lock and down me. I’ve trained every muscle in my body, from my toes to my ears, to make them strong. Why then should you figure that I can neglect to train my brain? Boy, I’ve won more matches with my brain than I have with my arms or legs, so I intend to keep my brain in condition.’

“‘Strangler’ Lewis won over ‘Farmer’ Burns with his famous ‘strangle hold,’ which is a neck lock that chokes opponents into submission.

“Burns says: ‘One thing I discovered early, that is that a man is like a chain—no stronger than his weakest point. When I realized this, I set about trying to strengthen all parts of my body. Wrestling is a sport which uses every muscle, and I needed them all. My neck at that time seemed to be the weakest spot, so I worked to build up the neck muscles until they became really the

It's Too Bad We Didn't Know It Before

strongest part of my entire body. I did this by constant twisting the head around, tensing and relaxing the neck muscles.' ”

After he developed the muscles of his neck to such an extent, that the strongest of men could not choke him, he won over the terrible “Strangler” Lewis, at a weight of 168 pounds, the “Strangler” weighing over 200 pounds. Again and again Lewis secured his famous strangle hold, yet he couldn't choke him down. The “Farmer” would break the hold every time, until he wore him down and pinned the champion's shoulders to the mat.

“Farmer” Burns developed his neck so strong that twice, for exhibition purposes and a few paragraphs of publicity, permitted himself to be hanged by the neck. In one of these tests a scaffold was built, and a rope and noose was adjusted, and he was dropped through the trap and hung suspended for fifteen minutes, suffering little injury other than chafed skin by the noose.

He says it is surprising how little work a man needs to make himself strong, or to make any part of his body strong, if the exercise is taken regularly and systematically. He also says you cannot think of a business problem and a stomach at the same time.

Marvels Analyzed, How Accomplished

Another one of his statements is: "No man is bigger than his ambitions." In order to get the greatest benefit from "Farmer" Burns' health and strength achievement, we should analyze it to learn just how or where he could get so much power. First, he had the strongest kind of desire for honor and physical strength.

Second, when Lewis choked him down and pinned his shoulders to the mat, he did not go home thinking or saying to himself: "Well, he is a bigger man than I am, stronger, and knows more about the game than I do. It is useless for me to try to defeat that guy."

It is true, at the present, he was defeated in action, but he was not defeated in mind and thought, because he went home with an object in his mind, that some time soon he would defeat Lewis, and this object was an imaginary picture of himself with an unchokable neck. He set about to develop such a strong neck that Lewis could not choke him. This setting about was the imagining, thinking, plotting, planning; and the plotting and planning was that he could exercise the muscles of his neck and develop strength.

Third, the constant or continually systematic part was, he practiced this exercise several hours daily. This shows he had the developing, upbuild-

It's Too Bad We Didn't Know It Before

ing strength thoughts in his mind, at least several hours daily, and it is very evident he had this thought in his mind the greater part of the time, when not in actual practice, as anyone that sets their goal, with an enthusiastic desire, keeps the object picture ever before them in imagination.

He felt and acted that way because, in the meantime, with all opponents he met, he invited the neck lock strangle hold, thus developing strength required of an unchokable neck. All the results of thinking thoughts of his mind.

The final analysis is, in reality, it was not the exercise, which he speaks of, that strengthened his neck, it was his continued thinking, consciousness with a solid, unshakable faith in the belief that the exercise would do it. We know the exercise or jumping treatment practiced constantly will and does reduce or add weight or strength.

Suppose "Farmer" Burns' thoughts and faith had been just the opposite. Suppose his thoughts were that it was too tiresome, too painful, and it was causing him to lose strength and weight in the muscles of his neck, and it would finally ruin his neck, the results would have been just the opposite.

No doubt the systematic exercise was a great

Marvels Analyzed, How Accomplished

aid in keeping the picture of his goal vividly and vigorously impressed on his mind.

So I say to all, draw your picture, set your goal, either to gain strength and weight, or to lose it, use the exercise treatment if it will aid in keeping your picture ever before you. The drawing of your picture, setting your goal, keeping ever after it, that is what gets the results.

Those who are wrestling with paralysis, chronic rheumatism, etc., and have their shoulders or back pinned to the mat (bed or wheel-chair), DRAW YOUR PICTURE, SET YOUR GOAL, RIGHT NOW! Imagine, think, see and feel yourself moving, if it is only JUST A LITTLE, that limb, foot or toe, which you thought would not move. MOVE IT JUST A LITTLE ANYHOW. This afternoon you can move it a little more, tonight a little more, tomorrow still more, in a few days you can stand alone, maybe tomorrow, maybe this afternoon; it depends all on how strong or how much you think, as I told you. Your mind, conscious thinking thoughts can do it. It will do it, if not right now, keep after it. It will, this afternoon, evening or tomorrow.

Let me remind you of just such a case. Perhaps you know the man, or at least you have read about him, or maybe you have traveled over some

It's Too Bad We Didn't Know It Before

of the smooth highways and boulevards he has built. His name is Samuel C. Lancaster, one of the country's leading engineers. He built the Columbia River Highway, which extends a distance of 338 miles through the Cascades.

As reported, in part, by M. Norris Davis in *The American Magazine* for August, 1923, years ago he lay in bed a helpless cripple. Mr. Lancaster says: "I lay in bed at my home in Jackson, Miss., for eighteen months, practically paralyzed. I could move my head a little, but that was all. My limbs, fingers and toes began to draw out of shape from inactivity. Gradually the tendons throughout my body began to harden.

"The doctors were positive my trouble was incurable, and all but two people who knew the circumstances agreed with them. My mother and the girl I afterward married were the two who never lost hope, and they never failed to try to cheer me when the future looked blackest.

"My mother had read me the story of the ossified man, whose disease had begun something like mine and whom they used to exhibit in side shows and dime museums.

"My brain was still active, and I realized that unless I worked it overtime in solving my problem

Marvels Analyzed, How Accomplished

"I would in all probability share the fate of this man."

Time after time he persuaded members of the family to lift him up between them, but always he crumpled up like an empty potato sack when they loosened their hold.

Discarding that method as impractical, he had a frame built. When he was strapped in this frame he hung suspended in the air. The first time he tried it he could endure the strain only three minutes. Each succeeding day he increased his practice time by three minutes, gaining strength with every trial. Presently he learned he could push his toes to the floor, later with enough force to move the frame an inch or two backwards on its ball-bearing casters. Soon, crablike, he moved about the house. One day the invalid told his sister that he was going to make another attempt to stand alone. She tried to dissuade him, fearing he would get hurt and be worse than before.

But he was sure he could stand alone, if he persisted. By the use of every ounce of his newly acquired strength he managed to raise his armpits an inch above the supporting frame. He did stand alone, but only for a moment. Then he lost

It's Too Bad We Didn't Know It Before

his balance and fell, slipping through the straps that had been loosened for the trial.

In falling he bent his toes back to normal position. Now he knew that every stiffened tendon would have to be worked loose, by pulling and massaging.

Now, invalids, analyze and carefully consider this article. If you have this issue of the magazine around the house get it, re-read this article.

We often find real good articles in magazines and newspapers, as well as in some very high-priced textbooks, etc. The trouble with most people is they do not give such article due consideration, thereby fail to get the real benefit there is in them.

You will notice in this article that this man refused to agree, in his mind, with the hopeless doctors' convictions. He thought the try, try again idea, realizing the fact that a man may be down, but not always out. And thinking and believing he would get well someday, somehow or other. He had this picture in his mind constantly before him, day after day, and with such mental conditions, results always follow.

I quote and call your attention to these articles, and facts, that you may see, and understand, the best way to get well. Stop depending so much on

Marvels Analyzed, How Accomplished

others to cure you. Put on your thinking cap, reason things out, and get after it yourself, even if you are flat on your back. If you can think and reason you have indeed a very good chance.

Regardless of what method of treatment you are using, imagine, think, see and feel yourself getting well; act that way, expect the treatment to do what it is supposed to do. SEE IT, FEEL IT, AND ACT IT. It will put more strength in any method of treatment, double and treble. By all means, never let the give-up thought enter your mind. Should you find yourself thinking such an injurious, killing thought as that, cut it off instantly, before it gets anywhere. Think of the poor fellow, Louis V. Eyting, who had no money, no friends, convicted of murder, and sentenced to life imprisonment for a crime which he did not commit, and was condemned to die, by the doctors, within two months with tuberculosis.

Think! How much chance for life? How much hope could a man have passing through the steel gates of a state prison, with a bloody handkerchief in his locked hands, under such conditions? Answering this question anyone would say: "None, his life wasn't worth two cents."

Yet it was worth so much that he is now considered a very valuable man to society. He has

It's Too Bad We Didn't Know It Before

a Fifth Avenue office and a ten-thousand-dollar job. He received his pardon January 1, 1923. An article about him, together with his photograph, appeared in the *Success Magazine* for May, 1923, by Sadie A. Frank, which states that, today, he shows no marks of disease and of years of imprisonment.

This is one of the most remarkable comebacks I know of. This man had a desperate desire to live, that he might some way, somehow or other, get an opportunity to clear his name of the crime murder. This strong, continued, desperate desire outweighed by far the death-tubercular thought, and as the body is developed, controlled, and governed entirely by the stronger, continued thought, which cuts off or stops any further tubercular accumulation, and the accumulation is where the germ multiplies, lives and feeds, or is sustained.

As consciousness is directed opposite and away from tuberculosis, the body must and does automatically follow, and as it follows, it develops accordingly, the accumulations begin to wane; as the waning continues it finally eliminates and destroys every vestige of tuberculosis.

In the course of this article just referred to, regarding disease, Mr. Eytting says: "Handicaps

Marvels Analyzed, How Accomplished

are always assets, once you cease to be afraid of them."

I have worked hard, that you may see your way clear to get well, and as you see your way clear you are then no longer afraid.

Mr. Blank, the man who has cured thousands, afflicted in various ways and with various diseases, and wrote the book previously mentioned, says: "When fear is eliminated, the danger is past."

Our noted and most successful lawyers say: "FACTS WILL WIN; know the facts and fear nothing."

Much better should they say: "Know the facts, then the fear is gone."

Should you inquire of our most successful business men they will say: "Decide on the right fundamental policies (FACTS), the rules of the game, and make dead sure you are right. Never let anything cause you to discard those policies; keep everlastingly at it; do not lose momentum by starting and stopping and starting again."

Nathan Sheppard, a noted lecturer and author, said in the course of a lecture before a student class: "If you find your voice too high, put it down, just like you would put your elbow down at the table when it has a tendency to go up; and if it goes up again, put it down. Keep putting it

It's Too Bad We Didn't Know It Before

down until it stays down, will it down and put it down and keep it down until it stays down without a conscious exercise of the will. No drunkard was ever reformed by a diagnosis of delirium tremens. If there is no will of his own to appeal to, no appeal will be of any avail. You may make him weep, but you cannot make him act."

So I say the way for you sick, with chronic ailments, to get well, is to get well, and the way to get well is to do it; the way to do it is to change your thoughts; when you change your thoughts you change your mind; when you change your mind you change your consciousness; when your consciousness is changed, you are a changed human being.

When you find yourself back in the old thoughts change them again; keep changing them; will them changed; change them until they stay changed. Keep them changed anyhow regardless.

Your body will follow or change accordingly. It must, it will. It will have to do it, it can't help it. You are the governor of your government and yourself is your government.

Do not waste your time trying not to have your ills or trouble, place your entire attention on being well. You can strike a ball much better by trying to hit it than you can by trying not to miss it. Use

Marvels Analyzed, How Accomplished

rules of the game. Go after the being well part, the not having the ills will automatically take care of itself.

Ladies yearn to be beautiful, and it is a worthwhile desire. Many go to no end of pain and expense to have a little more beauty added to their face and figure.

They search for the beauty secret every way and everywhere, yet they have the very best beautifiers, so-called secret, often placed right before their eyes in the newspapers, magazines, books, etc., and for one reason they fail to see it. This reason is, they did not know it was the best beauty and rejuvenation secret.

Many fail to profit from good ideas in the public press, because they question the truth of them. We should remember the very life of a publication depends on the reliability of its news.

A good idea, a scientific fact, or true saying is good, scientific, true and a fact regardless of who says or writes it or where we find it.

Our good editors know that they can save their readers much suffering, trouble, time and expense by presenting in a few columns or pages valuable information which required others many years, perhaps a lifetime to learn, if the reader will

It's Too Bad We Didn't Know It Before

take the time to carefully consider the articles directed to their particular need.

After reading this book over again a time or two, you will be much better equipped to conceive, know and judge the better of the seemingly best.

We know from experience that we often have surprisingly much good, right in our own hands, and after all, there was no need of searching all over everywhere for it. I am going to tell you the best beauty secret there is, ever was, or ever can be, regardless of how much you search, experiment, look or listen.

It was published (and a full page) in the *Public Ledger*, Philadelphia, Pa., Sunday morning, January 27, 1924.

I wonder how many read this article and knew it was the best. If twenty-five per cent. of the beauty seekers knew the value of this article, they would force such everlasting long smile on the editor's face it would meet around the back of his head. If time, space and permission would permit, I certainly would reprint it here. Anyway I will give the fundamentals, then you can get the necessary details by further study of this book.

The title of the article is: "How to Retain Beauty for a Lifetime."

Marvels Analyzed, How Accomplished

It quotes and is based on the knowledge and long experience of Dr. Alois Maier, who is familiar with the marvelous beauty formulas, past and present.

"Rejuvenation must come from the mind and heart, not from the beauty parlor," says this chemist, philosopher, adviser to fair ladies of European royalty.

Farther on he says, "For a quarter of a century I have been making compounds to rejuvenate the skin and muscles, to eliminate wrinkles, sagging and blotches, and the more I prepare beautifiers, the more do I see that the greater part of rejuvenation must come from within."

Your habit of thought?

The mind is like wax to receive, and like steel to retain the channels in which you allow your thoughts to form and run. Further on he says, "All the cream and massage in the world will not uplift the sag that comes of fear of old age, loss of illusion. Let the women with sagging face and eyes that have lost their lustre turn to the neglected inspiration and aspiration of youth, to music, art, and let them uplift her mind and so her face. Let her be elevated to a higher plane, become spiritualized and note the change."

"When a woman comes asking me to peel her

It's Too Bad We Didn't Know It Before

face in order to rejuvenate the skin and promote firmness of the flesh, I begin to tell her to peel her brain; to trace wrinkles and sallow and sag back to their mind causes, to unload the excess baggage of wrong thinking. I tell her to rejuvenate first her brain tissues and fill her gray matter with new and invigorating thoughts about herself."

"What mental picture have you held so long to make you old and wrinkled?" he asks.

Learn to forget that you are growing older. Again it says "When a woman strives for facial beauty the wrong place for her to begin is on her face. For the woman who finds herself has found the way to beauty, because she has found happiness and contentedness."

Don't have the idea that you can awake tomorrow morning and think right, good and constructive thoughts until breakfast and then get illy and act contrary the remaining part of the day, then expect results. Think and see yourself well and happy, get kiddish, foolish, punch somebody in the ribs, see you both laugh; get a joke book, talking machine record, laugh, anything in the world to keep good feeling thoughts going.

If you are one of those who have some chronic dis-ease and you think you are making your home

Marvels Analyzed, How Accomplished

sad because all are sorry for you, get kiddish as I told you. You know you have then wiped out every bit of the bad feeling and despondency in your home. You will make it glad, instead of sad. All will then be glad for you, instead of sorry. They will see you are better, and are getting better, then all of your minds are in good shape to calmly think and reason, and you can see and feel your home as a Heaven instead of a hell. Your home right then, my dear friend, is a Heaven.

As all of you see little changes and adjustments can be made in every way that will make things better, and those who go out to work will go out with a good, clear mind that feels like doing something, and they will do something too, believe me. If this keeps up the home will soon be a paradise, all from a few little seeds of good thoughts from the mind. You see, all that works automatically, also.

At the same time see and feel yourself growing back to where you belong. If you have a doctor calling, kid him when he comes, then listen to him tell you how much improved you are. You need not tell him all about this certain book you read, if you do not wish, neither stop his medicine nor any other remedy which you like. I learned long

It's Too Bad We Didn't Know It Before

ago people get well many and all kinds of ways. The only objection I see in using two or more remedies at the same time, is you have no way of determining who is who, in case of healing. Go after getting well, staying well and happy, credit or no credit.

I do not care what method of treatment you use. All I ask is that you review these facts and mark each one down when you are thoroughly satisfied of the truth of it, then sum or add them all together and it will and must leave you easy, if correct deductions are made. It works automatically.

Draw your picture in your mind. See yourself just as if there was not anything wrong with you. Act that way, as much as you can at first. You will see a big improvement in your actions. If you keep it up you will get well.

Do not condemn other remedies ; everyone uses the best remedy he knows. All remedies or methods of healing cure some. Any remedy is good that will, in any way, change the mind from dis-ease to ease ; mind does it all anyway, regardless of what the remedy is.

Be sure you understand when I say : "Mind does it all anyway." You see it would not be logical to say drugs have no power, then be forced

Marvels Analyzed, How Accomplished

to admit that drugs taken through mistake kill people. If there were no power in them, they would not be powerful enough to kill. The power that is in the drugs is placed there by mind, consciousness and thought of the discoverer, chemist, druggist, doctor, or whoever prepares it with a solid, conclusive, unshakable faith that it will do what he or they prepare it for. Then the power gains or loses according to the amount of faith the individual has from recommendations. There was no power in it before the conscious thoughts of mind prepared it.

A locomotive is very powerful, yet there was no power in it before it was prepared, and, furthermore, with all of its power it is powerless unless mind, with its thoughts, starts and stops the power.

Did you ever notice how the power of drugs or medicines wanes in same proportion that mind thought and faith wanes it? In former times, when I took so many pills, I finally became so I could take a bunch of them before they would affect my bowels, and one of my brothers or sisters could take only one, and "gee, they would be all in a strut." You can easily see that their faith added to the faith of those who prepared it, made it

It's Too Bad We Didn't Know It Before

doubly strong, and as I lost faith or became used-to-it it became weaker.

I do not agree with the general idea among those who advocate, teach or practice drugless methods of healing in saying you should not take or use medicines or drugs, or this or that remedy, before the ones addressed understand, know and have more faith in a better way. Mr. Blank says: "Do not take the crutch away from a cripple unless you can give him a better one." I say, do not take the crutch away, even if you can and do give a better one, he may not be able to use the better one at first. He is then in a helpless fix; or, he may not be able to use the better one as good as he did the old one, then he is not as well off as before. The best way is to let him keep his old one while he is learning and practicing with the new. As he learns to use the new better than the old he will discard it himself; or, it may be that you can explain how to use the better one in such a way that will force him to see, know and understand he can use it better in the beginning, thereby establishing more faith in the better.

I have tried to explain the best method of healing that was ever known in such a way you could not very well help but understand how to use and what it is that does the curing. You should now

Marvels Analyzed, How Accomplished

be able to cure yourself without much trouble, by reviewing this work, getting the facts well impressed on your mind as much as you can. Then in event you find you do not understand sufficiently, and cannot improve yourself as fast as you should, use any remedy or method of treatment at all you wish, or have the most faith in, at the same time draw your picture (while using the other remedy), it will double and triple the strength of any remedy you have most faith in. As previously described, imagine, see, sense and feel yourself well; act that way, watch yourself improve (never mind the contradictory part). It is never wrong to correct yourself when you are doing wrong, and you are doing wrong when you do not draw your picture.

In event you believe that there is some other power, other than yourself, which has control and prevents you from getting well, and you pray to God to heal you; draw your picture, open up yourself, receive, sense and feel his blessings. He will certainly cure you, if you will receive it, and that is the answer to your prayers. Remember the lady who jumped out of bed one morning well.

I like to call your attention to the incident of the lady jumping out of the bed well and many others. It appears to me that it is very easily

It's Too Bad We Didn't Know It Before

understood just how that was accomplished. She said: "I awoke seeming to feel, and hear something saying have faith and all will be well." She knew immediately she was well. You see, that seeming to feel and hear something saying have faith and all will be well was her thought. She, realizing and becoming conscious of herself as being well, she changed her conscience with her thought, and we can see that she herself was receiving and using the power of God. It is indeed a grand and glorious feeling to know this truth which does, as Jesus said would, make us free.

You can just feel it working in your bones. It certainly does loosen and supple you up. It puts new life and vigor in you all over.

Those who fail to get well after daily praying, month after month, and even years of praying, fail because they do not draw their picture. God gave you a mind to think, reason, receive and feel with, and if you do not use it to receive a cure for yourself, it is not His fault, and it is not His fault that you, and others, use it the wrong way and make themselves sick.

Shakespeare said: "There is nothing good or bad but thinking makes it so."

Remember the well-known statement: "As a man thinketh in his heart, so is he." That is as

Marvels Analyzed, How Accomplished

a man thinks in his mind is the way he is, feels and acts. He is, does, and must feel and act just according to the thoughts he thinks.

You see, it works automatically.

The scriptural injunction: "Work out your own salvation." That is, think and reason deductively, until you arrive at a logical conclusion, and if you know that you are right (letting the chips fall where they may) your conclusion will be unshakable, and you will be successful.

Mr. Blank says: "Your salvation will not be worked out until you do it yourself."

You see health, happiness and success is within you.

Bad or wrong thoughts break, tear down and destroy.

Good or right thoughts supply, build and construct.

You, your mind, the conscious part of you is the destructor or builder, according to the way you think (Mr. Blank).

It's a FACT and just as true as mathematics itself.

I say again, draw your picture as you wish it to be, and keep it ever before you, then I have no doubt you can join me in saying: "It's too bad we didn't know this before."

It's Too Bad We Didn't Know It Before

I stated in an early chapter that I would touch on the naming question. I have not as yet decided on a name which I think will give it full justice. You see, it is something different from any you have ever heard or read of, so what shall we call it that will distinguish it from others?

If I can be of further help, or if you wish more information on this subject, it will be gladly given. Address the author, enclosing stamp.

Yours for health and success,

HENRY W. NEWBY.

CONTENTS

	Page
Introduction	7
The dreadful Perlexing Question	13
Many Dark Expensive Trails	23
Are Cures Still Mysteries?	52
Strong Enthusiasm Finds a Way	69
Look What You Haven't Thought Of	81
Marvels Analyzed, How Accomplished, Conclusion..	114

160
R D 174



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